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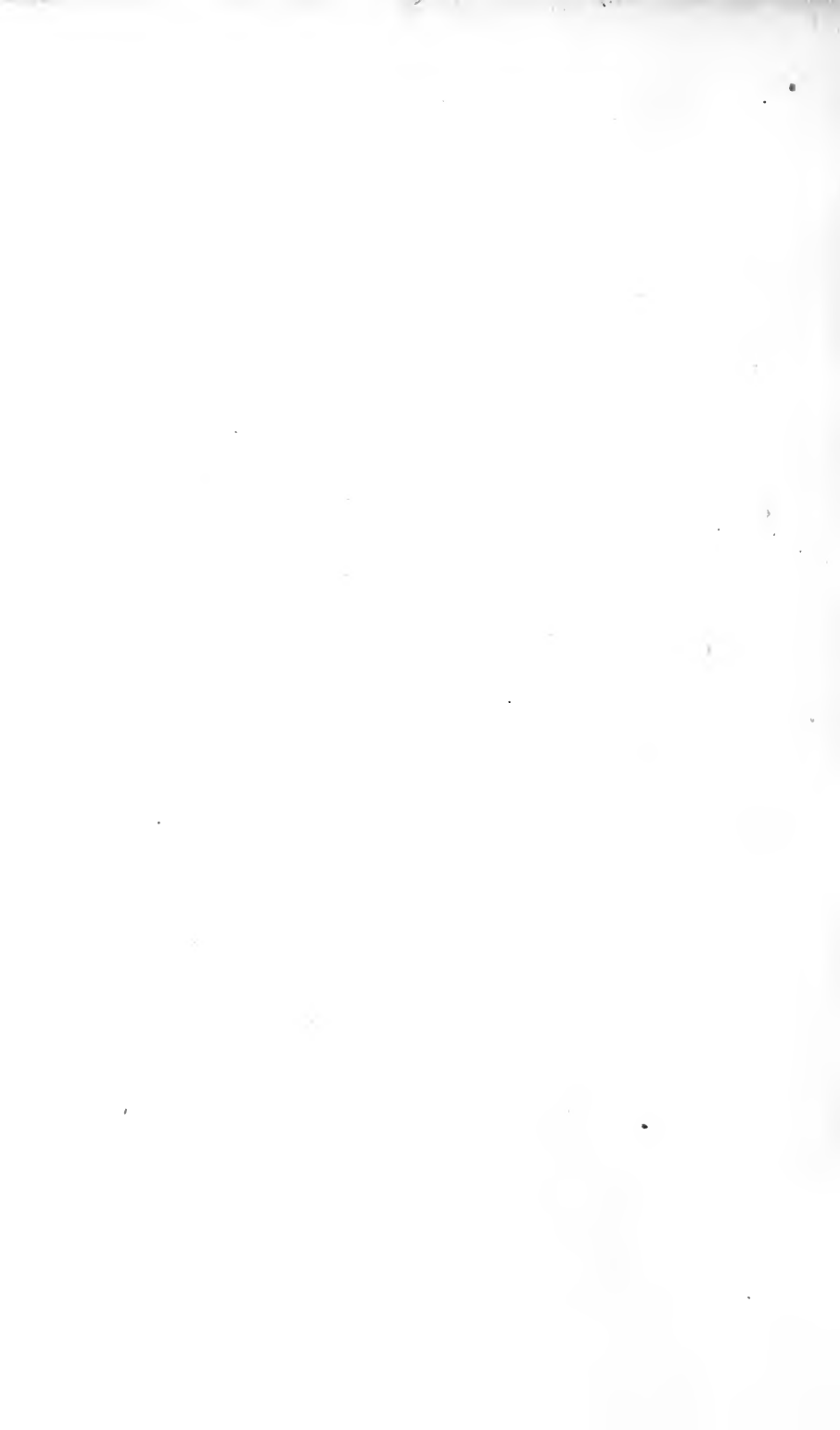
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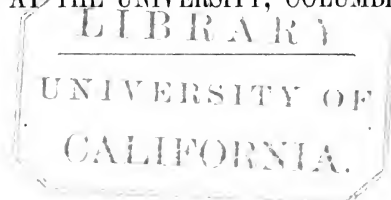
HEBREW GRAMMAR

BY

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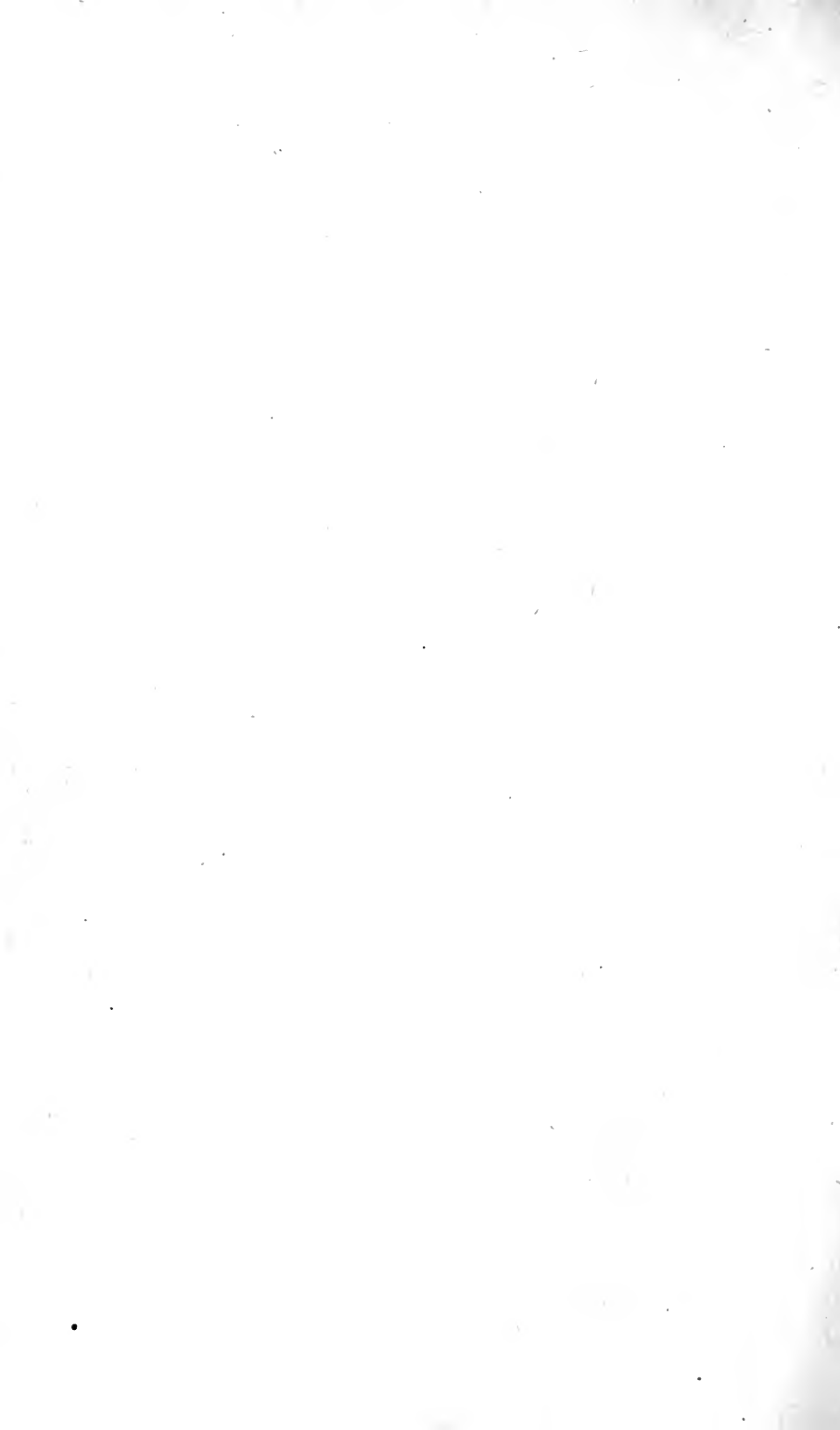
PREFACE.

The number of Hebrew Grammars already published would seem to exceed the scholars studying this language. And yet there are but few which are of real use. Some, like Gesenius, are too large, and are written rather for the scholar than for the student. Others are too meagre to satisfy even the beginner. After having been a teacher of Hebrew for more than thirty years, I believe I have found the middle way. I have omitted the Guttural verbs in my Tables, their deviation being but in the vocalization; but I have added, besides the double anomalous verbs, (*e. g.* פ"נ and ל"ה) the verbs יָשָׁא, לָקַח, הִלָּךְ, etc., as it will be seen by glancing at the Tables. And though this work will not be the last, and critics may find fault with this as I have found with others, I believe nevertheless that it will be of great use to the student, even for self-instruction, and facilitate the comprehension of the Word of God revealed for the salvation of men, which is my greatest aim and desire. There are three systems of pronunciation of the Hebrew, viz., Polish, German, and Portuguese. I follow the Polish, because it is the most common among the Jews.

It gives me pleasure to acknowledge that the appearance of this work before the public is chiefly owing to the munificence of the Rev. S. S. Laws, LL.D., President of the State University of Missouri.

ALEXR. MEYROWITZ.

COLUMBIA, Mo., 28th April, 1877.



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§ I.—LETTERS.

1. The Hebrew letters in present use are the square Chaldee, derived from the Palmyrene alphabet, adopted by Ezra. The original Hebrew letters are the Phœnician, found on monuments and the Maccabean coins.

2. All the letters are ^{Sounded} consonants, except א and ע, also ה at the beginning of a word, where they serve to express a vowel syllable, *e. g.*, אֶהְרֹן Aharon, אָדָם Odom, עֶמֶד omod, עֶפְרוֹרָה Ephor, וַיֵּן uvain, וַיִּפְרִי unipri; the vowels are expressed by lines and dots above, below, or within the letters.

N.B.—Hebrew was originally written without vowels, like Arabic and Syriac.

<i>Letters.</i>	<i>Finals.</i>	<i>Number.</i>	<i>Hebrew Pronunciation.</i>	<i>English Pronunciation.</i>	<i>Meaning.</i>
א		1	אֶלֶף	Olaph.	An ox.
ב		2	בֵּית	Baith.	A house.
ג		3	גָּמַל	Gamal.	A camel.
ד		4	דֶּלֶת	Deleth.	A door.
ה		5	הָא	Hai.	(Doubtful.)
ו		6	וָו	Vav.	A hook.
ז		7	זֵינ	Zayin.	A weapon.
ח		8	חֵית	Chaith.	A hedge.
ט		9	טֵית	Taith.	A serpent.
י		10	יָד	Yod.	A hand.
כ	ך 500	20	כַּף	Kaph.	A palm, paw.
ל		30	לָמַד	Lomaid.	A goad.
מ	ם 600	40	מַיִם	Maim.	Water.
נ	ן 700	50	נוֹן	Nun.	A fish.
ס		60	סָמַךְ	Somech.	A support.
ע		70	עֵינ	Ayin.	An eye.
פ	ף 800	80	פֶּה	Peh.	A mouth.
צ	ץ 900	90	צָדֵי	Tsodai.	A fish hook.
ק		100	קוֹף	Kuph.	A monkey.
ר		200	רֹאשׁ	Rosh.	A head.
ש		300	שֵׁן	Shain.	A tooth.
ת		400	תָּו	Thav.	A sign, cross.

3. It will be seen in the above table that five letters assume a different form when at the end of a word, wherefore they are called *finals*. They owe their origin to the time when writing was still done without dividing the words, and to mark the end of a word, *final letters* were introduced. When in process of time the words were divided from one another, all the *finals* were dropped except the five, because they served as numerals for 500-600, etc.

4. The whole alphabet is primarily divided into two parts :

a. Radicals, b. Serviles.

a. *Radicals* are those letters which are used only for the formation of nouns and verbs, consisting chiefly of three letters, which form the *root* of a noun or verb.

b. *Serviles* are those letters which, besides being used in the formation of nouns and verbs, are also used as prefixes or suffixes to nouns and verbs, to express other parts of speech. These serviles include half the alphabet, and are :

א, when prefixed to a verb in the future tense, denotes the personal pronoun, nominative 1st singular common.

ב prefixed to any word, denotes the prepositions *in*, *by*, or *with*.

ה with a pathach under it (הַ), when prefixed to a noun

with a daghesh (*i. e.*, a point) in its first letter, *e. g.*, הַמֶּלֶךְ [or, if the first letter of the noun is one of the

Gutturals, א, ה, ח, ע, which cannot take a daghesh,* the prefixed ה is with komats ה̣ instead of pathach הַ] it

denotes the definite article. ה suffixed to the imperative, denotes the precativ, *e. g.*, לֵבֶה, *age, come now!* ה

prefixed to the participle of the verb denotes the relative pron. *who, that*. ה suffixed to the future 1st sing. or pl. com. denotes the future *optative*. ה prefixed to any word

with Chatuf Pathach ה̣ denotes an *interrogation*, *e. g.*, הַשְׁמַר

whether keeping? (Gen. iv. 9), הַמֶּן whether from?

ה with a Mappik (הּ) suffixed to a noun denotes the posses-

* The effect of a Daghesh in the middle of a word is to double the letter, but the Gutturals cannot be doubled.

- sive pron. 3d pers. fem. sing., *e. g.* זרעה her seed (Gen. iii. 15), ה without a Mappik denotes the proposition *to*, *e. g.* סדמה to Sodom (Gen. xix. 1).
- י at the beginning of any word (except in eleven words, most of them being proper names) denotes the conjunctions: and, but, even, both . . . and.
- י prefixed to a verb in the future tense denotes the pers. pron. nom. 3d pers. sing. or plur. Suffixed to a noun it denotes the possessive pron. first. pers. sing. com.
- כ prefixed to any word denotes the adverb *like*. ך (with a vowel) suffixed to a noun denotes the possessive pron. 2d person masc. sing. Without a vowel, ך, poss. pron. 2d pers. fem. singular.
- ל prefixed to any word denotes the preposition *to*. Prefixed to the infinitive construct, denotes *in order to*.
- מ with a Cheerick under it, prefixed to any word with a Daghesch in its first letter [and if the first letter be a Guttural which cannot take a Daghesch,* the Cheerick is changed into a Tsairch ם] denotes the proposition *from*, *e. g.* משמים from heaven, מארץ from earth. ם suffixed to a noun denotes the possessive pron. 3d pers. pl. masc.
- נ prefixed to a verb in the future tense denotes pers. pron. nom. 1st pers. plur.
- ן suffixed to the 2d and 3d pers. plur. of a verb in future tense, denotes fut. *optative*. Suffixed to a noun, it denotes possessive pron. 3d pers. pl. fem.
- ש prefixed to any word, denotes the relative pron. *who, which, that* [Abbreviation of אשר].
- ת. The meanings of this letter, as prefix or suffix, are so multifarious that they cannot be reduced to any short rule.†
5. Secondly the alphabet is divided into classes (commonly in five) according to the organs of speech, *i. e.*,

* See note to letter ה.

† מ and ת are frequently prefixed to the infinitive construct of verbs, to change them into nouns, *e. g.* מפתח from תת, תושב from ישב.

Gutturals,	א ה ח ע (ר)
Palatals,	ג י כ ק
Linguals,	ד ט ל נ (ר) ת
Dentals (Sibilants)	ז ס צ ש
Labials,	ב ו מ פ
Nasals,	מ נ

Letters belonging to the same classes may interchange in a word without altering its meaning, *e. g.*, **וּצַק** or **צַעַק**, to cry; **צַחַק** or **שַׁחַק**, to laugh; **מַלֵּט** or **פַּלֵּט**, to escape.

§ II.—THE VOWELS.

1. Originally, the Hebrew text was written without vowels. Only the three long vowels, *ō*, *ee*, and *ow*, were expressed by the three letters, **ו**, **י**, **ה** (**ה**); **א** or **ה** for the long *ō*, **ן** for *ow*, and **י** for *ee*. These letters, when serving as vowel bearers, were called vowel letters, but they are frequently omitted. The Massoretes, about the fifth century, invented certain signs, to represent the vowels. They are ten in number; five long and five short ones.

LONG.

1. — Komats,
2. — Tsaireh,
3. — Cheerik,
4. — Chowlom,
5. — Shuruk,

SHORT.

6. — Pathach,
7. — Segol,
8. — Cheerik parvum,
9. — Komats chatuf,
10. — Kubbutz.*

N. B.—The names of the five long vowels contain all the ten vowels: the vowel in the first syllable being the long, the one in the second its corresponding short vowel.

2. The three long vowels **י**—, **י**, and **ן**, may be written with or without the accompanying letter, and yet retain

* 1, like *o* in home; 2, like *a* in able; 3, *i* in machine; 4 *ow* in vow; 5, *u* in rule; 6, *a* in sharp; 7, *e* in met; 8, *i* in pin; 9, *o* in off; 10, *u* in full.

their long sound, in which case they are called *long and defective*; while in the other case they are called *long and full*.

N. B.—When ך is written defective, it is changed into —
kubbutz.

3. Hebrew is written and read from right to left, like all Shemitic languages (except Ethiopic); and the consonants are pronounced before the vowels, except the Pathach under ך at the end of a word, *e. g.*, רוּאֵחַ, where the vowel is pronounced before the consonant. It is called *Pathach furtive*, because its position and pronunciation are, as it were, illegitimate.

SH'VA.

4. Any letter which has no vowel is marked by a Sh'va שְׁוָא, which is equal to an apostrophe. This mark is, however, omitted at the end of a word, except in the following three cases.

- a. When two vowelless letters come to stand at the end of the word, *e. g.* יָרֵד *yard*, both are marked with Sh'va.
- b. The final ך has always a Sh'va בֹּךְ *boch*.
- c. The pers. pron. nom. 2 pers. fem. אַתְּ *at*.

5. As there is a difference between the pronunciation of a vowelless letter at the beginning of a syllable and a vowelless letter at the end of a syllable; the letter in the first case being vocal, and in the latter case quiescent; the grammarians called the Sh'va which marks a vowelless letter at the beginning of a syllable שְׁוָא נָע Sh'va mobile, *i. e.*, Sh'va vocal; and the Sh'va which marks a vowelless letter at the end of a syllable שְׁוָא נָח Sh'va quiescent, *i. e.* rest.

6. When one of the gutturals, ע, ח, ה, א is to be pronounced at the beginning or middle of a word without a vowel, it gets half a vowel [composite Sh'va], *viz.* —, —, or — *e. g.* אֶשֶׁר *asher*, אֶמֶת *meth*, מֶאֱחֹל *ma'chol*.

§ III.—DAGHESH.

1. Daghes, *i. e.*, a point within the letter, is of twofold use:

a. To harden the pronunciations of some letters.

b. To double the letter.

In the first case it is called Daghes lene, and can occur only in a letter beginning a syllable, and only in the following six letters: **ת, פ, כ, ר, ג, ב** (**בְּגֵר כְּפֹת**).

2. **ב** without a daghes like *v*; with it **בּ** like *b*.

כ " " " " *ch*; " " **כּ** " *k*.

פ " " " " *ph*; " " **פּ** " *p*.

ת " " " " *th*; " " **תּ** " *t*.

The difference in the pronunciation of **ג** and **ך** with or without the daghes is lost.

3. A daghes in any letter, except the gutturals **א, ה, ו, י** and **ך**, in the middle or at the end of a word, doubles the letter, and is called the daghes forte.

§ IV.—ACCENTS.

1. Every word of the Hebrew text in the Old Testament has an accent. These accents have a threefold use.

a. To mark the tone syllable [which in some words gives a different meaning, *e. g.*, **בָּאָה** she came, **בֹּאָה** she is coming, something like *désert* and *desért*.]

b. As interpunctuation, in which case it is the most perfect of all known divisions of sentence; and

c. For cantillation of the Bible in public worship.

2. The use of the accents for the first and second purposes causes them to be divided into two parts, *viz.*, disjunctive and conjunctive accents. Those accents which mark the end of a sentence are called disjunctives; and the rest, conjunctives.

3. The forms and names of the accents are: 1 — Zarko, 2 — Segol, 3 — Munach, 4 — R'veei, 5 — Mahapach, 6 — Pashto, 7 — Zokef koten, 8 — Zokef godel, 9 — Mer-

cho, 10 — Tipcho, 11 — Ethnachto, 12 — Pozer, 13 — T'lisho k'tanoh, 14 — T'lisho g'dowloh, 15 — Kadmoh, 16 — V'azlo, 17 — Azlo garash,* 18 — Gershajim, 19 — Dargo, 20 — T'vir, 21 — Y'thiv, 22 — P'ssick, 23 — Siluk,* 23 — Shalsheleth, 25 — Merchoh k'fuloh, 26 — Karne poroh, 27 — Yerach ben yowmow.

Of these 27 accents only No. 3, 5, 9, 13, 15, 19, 25, and 27, are conjunctives; all the rest are disjunctives. The principal disjunctives, a knowledge of which is absolutely necessary for proper reading, are the following: — Reveei, — Tipcho, — Segol, — Zokef katon, — Ethnach, — Siluk, or Soph possuk.

4. When two or three words have but one accent, the words without the accent are joined to the accentuated word by a horizontal line called Makkaf מַקֵּף (7).

5. The accent is generally placed on the ultimate, or penultimate syllable; and when a syllable before the accentuated one is to be intoned, it gets a perpendicular line under it, called Metheg מֶתֶג (i. e. a bridle) (—) e. g., אֶנְכִּי. Even the third vowel before the Metheg takes also a Metheg, e. g., מֵאֹתוֹתֵיהֶם.

§ V.—ARTICLE.

1. The Hebrew article fully written is הַ, like the Arabic *al*; the ה is, however, always dropped, and the first letter of the noun gets a Daghesch compensative. (For the change of its vowel, see § I., 4, letter ה).

* To distinguish between — Pashto and — Kadmo, one must be guided by the following accent. So by — V'azlo and — Azlo garesch, by the preceding one.

2. It stands only : *a.* as a definite article, never for the indefinite ; *b.* as a demonstrative pronoun, thus, *e. g.*, הַלַּיְלָה this night (Gen. xix. 34.) הַבַּעַם this time (Ex. ix. 27) ; *c.* as a relative pronoun הַיְהוֹלֵכוֹ אִתּוֹ who went with him (Josh. x. 24).

3. When one of the letters **ל**, **כ**, **ב**, is prefixed to a noun with an article, the whole article disappears, and the prefixed letter takes the vowel of the article. Thus, instead of בְּהַבְּסֵף it is בְּבֶסֶף in the silver. בְּהַהָר for בְּהָרָה in the mountain. לְאָדָם לְהָאָדָם to the man.

4. When the noun has the article, all the following adjectives and pronouns also have the article. If the noun has the article, and the adjective has not, then the adjective is a predicate.

§ VI.—NOUN.

1. The Hebrew noun has two genders, and three numbers. The genders are masculine and feminine ; the numbers, singular, plural, and dual. Masculine are :

a. All living beings of male gender, *e. g.* אַבְרָהָם Abraham, אַרְיֵה a lion, אָב a father.

b. All names of nations, *e. g.*, עַמְלֵק Amalek, גּוֹי a nation, אַשּׁוּר Ashur.

c. All names of seas and rivers, *e. g.*, יָם the sea, נָהָר a river, יַרְדֵּן the Jordan, פָּרַת Euphrates.

d. Names of mountains, *e. g.*, סִנַּי Sinai, תָּבוֹר Tabor.

e. Names of months, *e. g.*, חֹדֶשׁ a month, אֲבִיב April, יָרַח a month.

f. The names of metals, *e. g.*, זָהָב gold, כֶּסֶף silver, בְּרִזָּל iron.

N. B.—There is a third gender, which may be called either *e. g.*, בָּקָר cattle, צֹאן sheep.

2. Feminine nouns are :

a. All living beings of the female gender, *e. g.*, רַחֵל Rachel, אִם a mother, פָּרָה a cow.

b. All nouns which end in הָ *e. g.*, בְּרָכָה a blessing; in תָּ *e. g.*, דַּעַת knowledge; in תָּ *e. g.*, אַחֲרִית the end; in תָּ *e. g.*, עֲטָרָה a crown; and in וֹת *e. g.*, מַלְכוּת a kingdom.

c. Names of countries and towns, *e. g.*, עִיר a city, כְּנָעַן Canaan.

d. All the members of the body, *e. g.*, יָד a hand, רֶגֶל a foot, אוֹז an ear, עֵין an eye.

3. Nouns of masculine gender form their plural by suffixing the syllable יִם—*e. g.* דָּבָר a word, דְּבָרִים words, סוּס a horse, סוּסִים horses. Feminine nouns form their plural by suffixing וֹת, *e. g.* פָּרָה a cow, פָּרוֹת cows, בְּרָכָה a blessing, בְּרָכוֹת blessings, דַּעַת דְּעוֹת.

N.B. The learner will observe that nouns ending in הָ lose this termination, and take in its place the plural form וֹת.

4. All nouns which exist by nature or art in pairs, take instead of the plural a dual form, which ends in יִם—*e. g.*, יָד a hand, יָדַי two hands, מִלְקָחַי scales, רֶגֶל a foot, רַגְלַי feet.

N. B. When any of the dual nouns assumes either a masculine or a feminine plural ending, *e. g.*, יָדוֹת it loses its original meaning. The word יָדוֹת means *handles*; so רַגְלָיִם means *times*.

5. There are some masculine nouns which have their plural in the feminine termination, *e. g.*, אָב a father, אֲבוֹת fathers, מָקוֹם a place, מְקוֹמוֹת places; and feminine nouns which have their plural in the masculine termination, *e. g.* דְּבוּרָה a bee, דְּבוּרִים bees, נִמְלָה an ant, נִמְלִים ants. Some nouns

take their plural in either gender, *e. g.*, דֹּר a generation, דֹּרִים or דִּוְרוֹת generations.

N. B.—Masc. nouns which have feminine pl. terminations, and fem. nouns which have masc. pl. terminations, have their adjectives and verbs according to their natural gender, *e. g.*, הָאָבוֹת טוֹבִים the fathers are good, הַדְּבוֹרִים טוֹבוֹת the bees are good.

6. There are some nouns which exist only in plural form and have no singular, *e. g.*, פָּנִים face, זָקֵנִים old age, נְעוּרִים youth, עֲלוּמִים boyhood. Some nouns have only the singular number, and no plural, *e. g.*, שֶׁשׁ sun, זָהָב gold, קֵץ summer, אֶבֶן dust. The last mentioned are mainly collective nouns.

7. Proper nouns, *e. g.*, דָּוִד David, אָדָם Adam, have neither the mark of gender nor number. But when a proper noun stands as family name, or national name, *e. g.*, לֵוִי Levy, מִצְרַיִם Mizraim, Egypt, צִדוֹן Zidon, it takes number and gender, *e. g.*, לְוִיִּם Levites, מִצְרִיּוֹת Egyptian women, צִדוֹנִים Zidonians.

§ VII.—CONSTRUCT STATE.

1. When two nouns come together and one belongs to, or is defined by the other, [*i. e.* Genit.] the noun possessing or defining remains unchanged, but the noun possessed or defined undergoes the following changes.

2. *a.* Nouns masc. sing. shorten their syllables when constructed to another noun, *e. g.*, דָּבָר a word, דִּבְרַ מֹשֶׁה word of Moses, זָקֵן an elder, זָקֵן בֵּית elder of the house, לֵב a heart, לֵב אָדָם the heart of man.

b. Nouns in plural masc. drop the last ם and change the preceding Cheerick (—) into Tsairah (־) *e. g.*, דְּבָרִים words,

מֹשֶׁה וְזִקְנֵי בֵּית וְזִקְנֵי בֵּית words of Moses. וְזִקְנֵי elders, the elders of the house.

c. Dual construct drops the last ם and (—) and changes the penultimate (—) into (—) *e. g.*, עֵינַי אִישׁ two eyes, eyes of man; שְׁפָתַי חָכָם lips, שְׁפָתַי חָכָם lips of the wise man.

d. Feminine sing. nouns ending in ה־ change the ה into ת and the (—) into (—) *e. g.*, חֵכְמָה wisdom, חֵכְמַת שְׁלֹמֹה wisdom of Solomon, תּוֹרַת מֹשֶׁה the law of Moses.

e. Feminine plural nouns shorten their second vowel, *e. g.*, abs. בְּרִכּוֹת, const. בְּרִכּוֹת; abs. עֲזָמוֹת, const. עֲזָמוֹת.

N. B.—The noun which is defined stands always before the defining noun and takes no article.

§ VIII.—ADJECTIVE.

1. The adjective stands in Hebrew always after the noun, and must agree with the noun in gender and number, as אִישׁ טוֹב a good man; אִשָּׁה טוֹבָה a good woman; בָּנִים טוֹבִים good sons; בָּנוֹת טוֹבוֹת good daughters.

2. An adjective belonging to two or more nouns (also verbs or participles) must be rendered in the plural number; and if one of the nouns be masculine, the adjective, verb, or participle must be in the masculine gender, *e. g.*, וְאַבְרָהָם וְשָׂרָה וְזִקְנֵים and Abraham and Sarah were old (Gen. xviii. 11).

3. But when the verb stands before the noun, it is not modified by the nouns which follow, *e. g.*, וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ and Adam and his wife hid themselves (Gen. iii. 8), וְלֹא נִמְצְאוּ נָשִׁים יָפוֹת and were not found fine women (Job xlii. 15).

4. When the adjective stands before the noun, or when the noun has an article and the adjective none, the adjective is to be understood as a predicate, *e. g.*, טוֹבָה הָאָרֶץ the land is good, אֶרֶץ טוֹבָה a good land, הָאָרֶץ טוֹבָה the land is

good, הָאָרֶץ הַטּוֹבָה the good land, אֶרֶץ הַטּוֹבָה the good land. In the last case the emphasis lies on the adjective.

5. Comparative and superlative of the Hebrew adjectives, verbs, particles, and pronouns are formed in the following manner:

When two nouns are compared in the positive form, the letter כּ is prefixed to both nouns, *e. g.*, כָּעַם כְּבָהֵן כְּעֶבֶד. And it shall be as with the people, so with the priest; as with the servant, so with the master; as with the maid, so with the mistress (Is. xxiv. 2). In the comparative, the letter כּ with a (—) before the noun with which it is compared, *e. g.*, טוֹב שֵׁם מִשְׁמֵן טוֹב. A good name is better than precious ointment, and the day of death than the day of one's birth (Eccl. vii. 1), עָרוֹם מִכָּל more subtile than all (Gen. iii. 1) הַטּוֹבָה מִמֶּנָּה, better than she (Esther i. 19).

The superlative is formed, *a.* by repeating the adjective, *e. g.*, קֹדֶשׁ קֹדֶשׁ קֹדֶשׁ most holy; *b.* by adding the word מְאֹד, *e. g.*, טוֹב מְאֹד very good; *c.* by putting the article before the adjective, and the letter כּ before the noun with which it is compared, *e. g.*, הַיְפָּה בְּנָשִׁים the most beautiful among the women, הָרַד בְּמִנְשָׁה the poorest in (the tribe of) Menasse.

N. B.—When the superlative is expressed by a verb, the word כָּל with the prefix מְ is put before the noun with which it is compared, *e. g.*, וַיְהִיכֶם שְׁלֹמֹה מְכָל-אָדָם. And Solomon was wiser than all men.

IX.—PRONOUNS.

1. The Hebrew pronouns are of two kinds:

a. Separable, consisting of distinct words.

b. Inseparable words, *i. e.*, letters suffixed to nouns and verbs.

Separable pronouns are, 1. personal; 2. relative; 3. demon-

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strative ; and 4. interrogative. The inseparable pronouns are, 5. possessive ; 6. passive ; both expressed by the letters **ה, ו, י**, **ה, ו, י** (הַכְּנוּיִם) pronouns) suffixed to nouns and verbs.

2. PERSONAL PRONOUNS.

Inst.	Abl.	Ac.	D.	G.	N.	
בִּי	מִמֶּנִּי	אוֹתִי	לִי	שְׁלִי	אֲנִי or אֲנֹכִי	1. c. sin.
בָּךְ	מִמֶּךָ	אוֹתְךָ	לְךָ	שְׁלֶךָ	אַתָּה	2. m.
בָּךְ	מִמֶּךָ	אוֹתְךָ	לְךָ	שְׁלֶךָ	אַתָּ	2. fem.
בוֹ	מִמֶּנּוּ	אוֹתוֹ	לוֹ	שְׁלוֹ	הוא	3. m.
בָּהּ	מִמֶּנָּה	אוֹתָהּ	לָהּ	שְׁלָהּ	הִיא	3. fem.
בָּנוּ	מִמֶּנּוּ	אוֹתָנוּ	לָנוּ	שְׁדָנוּ	אֲנֵחָנוּ	1. c. pl.
בָּכֶם	מִמֶּכֶם	אוֹתְכֶם	לָכֶם	שְׁלָכֶם	אַתֶּם	2. m.
בָּכֶן	מִמֶּכֶן	אוֹתְכֶן	לָכֶן	שְׁלָכֶן	אַתֶּן	2. fem.
בָּהֶם	מִהֶם	אוֹתָהֶם	לָהֶם	שְׁלָהֶם	הֵם	3. m.
בָּהֶן	מִהֶן	אוֹתָהֶן	לָהֶן	שְׁלָהֶן	הֵן	3. fem.

3. The relative pronoun for all genders and numbers is **אֲשֶׁר** or **וְ**, who, that, which.

4. The demonstrative pronoun is:

זֶה	this, masculine.	אֵל	}	these,
זֹאת	this, feminine.	אֵלֶּה		plural com.

הַלֵּל, **וְ**, that or this, common.

5. The interrogative pronoun is **מִי** who? (personal), **מָה**, **מַה** which? (things).

N. B.—The demonstrative pronoun is also used without having its proper signification, *e. g.*, **מָה זֶה אֲנִי** why am I thus? (Gen. xxv. 22.) **קוֹל דּוֹדִי הִנֵּה זֶה בָּא** The voice of my beloved ! behold, he cometh (Cant. ii. 8).

6. The possessive pronoun is a syllable of one or more letters

suffixed to a noun in singular or plural, to denote whose object it is, *e. g.*, סֵפֶר a book, סֵפֶרִי my book.

7. The possessive pronominal suffixes are :

TO A SINGULAR NOUN :

a plural pronoun.				a singular pronoun.					
3. person fem.	3. person masc.	2. person fem.	2. person masc.	1. pers. com.	3. pers. fem.	3. pers. m.	2. pers. fem.	2. pers. m.	1. pers. com.
זֶה	זֶה	זֶה	זֶה	נִי	הָ	וּ	הָ	הָ	יִי

TO A PLURAL NOUN.

זֶה	זֶה	זֶה	זֶה	נִי	הָ	וּ	הָ	הָ	יִי
their	their	your	your	our	hers	his	thine	thine	my

EXAMPLE TO A MASCULINE NOUN.

abs. דָּבָר a word ; construct state דְּבָר.

דְּבָרָהּ	דְּבָרוֹ	דְּבָרְךָ	דְּבָרְךָ	דְּבָרִי
her word	his word	thy word	thy word	my word
דְּבָרָם	דְּבָרָם	דְּבָרְכֶם	דְּבָרְכֶם	דְּבָרֵנוּ
their word	their word	your word	your word	our word

abs. דְּבָרִים words ; construct state דְּבָרֵי.

דְּבָרֶיהָ	דְּבָרָיו	דְּבָרֶיךָ	דְּבָרֶיךָ	דְּבָרַי
her words	his words	thy words	thy words	my words
דְּבָרֵיהֶם	דְּבָרֵיהֶם	דְּבָרֵיכֶם	דְּבָרֵיכֶם	דְּבָרֵינוּ
their words	their words	your words	your words	our words

EXAMPLE TO A FEMININE NOUN.

תּוֹרָה a law ; construct state תּוֹרַת.

תּוֹרָתָהּ	תּוֹרָתוֹ	תּוֹרָתְךָ	תּוֹרָתְךָ	תּוֹרָתִי
her law	his law	thy law	thy law	my law
תּוֹרָתָם	תּוֹרָתָם	תּוֹרָתְכֶם	תּוֹרָתְכֶם	תּוֹרָתֵנוּ
their law	their law	your law	your law	our law

תּוֹרוֹת laws ; construct state the same.

תּוֹרוֹתֶיהָ	תּוֹרוֹתָיו	תּוֹרוֹתֶיךָ	תּוֹרוֹתֶיךָ	תּוֹרוֹתִי
her laws	his laws	thy laws	thy laws	my laws
תּוֹרוֹתֵיהֶם	תּוֹרוֹתֵיהֶם	תּוֹרוֹתֵיכֶם	תּוֹרוֹתֵיכֶם	תּוֹרוֹתֵינוּ
their laws	their laws	your laws	your laws	our laws

8. The passive pronouns are the same suffixes as those of the nouns, appended to the verb; in which they are objective, instead of possessive pronouns. A table of them will be found among the verbs.

§ X.—NUMERATION.

1. Numeration is divided in units, tens, hundreds, thousands, etc.; and the letters of the alphabet are used to represent them. (See the alphabet table.) To express 1,000 by letters א with a dot over it א̇ is used, ב̇ 2,000, ג̇ 3,000, ד̇ 4,000, ה̇ 5,000, etc. Thus we now figure the present year of the creation, shortly, 5637*.

2. Numbers are divided into cardinals and ordinals. The cardinals have masc. and fem. absolute and construct. The ordinal numbers have two genders, but no construct state. The numbers have also pronominal suffixes, *e. g.*, שְׁנֵינוּ us two (Gen. xxxi. 37), שְׁלֹשָׁתֶּךָ you three (Numb. xii. 47).

CARDINAL NUMBERS.

FEMININE.		MASCULINE.	
Construct.	Absolute.	Construct.	Absolute.
אַחַת	אַחַת	אֶחָד	אֶחָד 1.
שְׁתֵּי	שְׁתֵּים	שְׁנֵי	שְׁנַיִם 2.
שְׁלֹשׁ, שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשָׁת	שְׁלֹשָׁה 3.
אַרְבַּע	אַרְבַּע	אַרְבַּעַת	אַרְבַּעַה 4.
חֲמִשׁ	חֲמִשׁ	חֲמִשָּׁת	חֲמִשָּׁה 5.
שֵׁשׁ	שֵׁשׁ	שֵׁשֶׁת	שֵׁשֶׁה 6.
שִׁבְעַ	שִׁבְעַ	שִׁבְעַת	שִׁבְעַה 7.
שְׁמוֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶת	שְׁמוֹנֶה 8.
תֵּשַׁע	תֵּשַׁע	תֵּשַׁעַת	תֵּשַׁעַה 9.
עָשָׂר	עָשָׂר	עָשָׂרַת	עָשָׂרַה 10.

* To find the year of the Jewish calendar, you have but to subtract 240 from the Christian era, thus: 1877-240=1637, and add 4000=5637.

4. From ten to twenty, the number ten has its proper gender termination, viz.: masc. without הָ and fem. with הָ . Some of the units stand in the absolute and some in construct state.

FEMININE.

אַחַת	{	עֶשְׂרֵה
עֶשְׁתִּי		
שְׁתֵּים	{	עֶשְׂרֵה
שְׁתִּי		
שְׁלֹשׁ		עֶשְׂרֵה
אַרְבַּע		עֶשְׂרֵה
חֲמֵשׁ		עֶשְׂרֵה
שֵׁשׁ		עֶשְׂרֵה
שִׁבְעַת		עֶשְׂרֵה
שְׁמוֹנֶה		עֶשְׂרֵה
תֵּשַׁע		עֶשְׂרֵה

MASCULINE.

אַחַד	{	עֶשֶׂר	11.
עֶשְׂרִי			
שְׁנַיִם	{	עֶשֶׂר	12.
שְׁנִי			
שְׁלֹשָׁה		עֶשֶׂר	13.
אַרְבָּעָה		עֶשֶׂר	14.
חֲמִשָּׁה		עֶשֶׂר	15.
שֵׁשָׁה		עֶשֶׂר	16.
שִׁבְעָה		עֶשֶׂר	17.
שְׁמוֹנֶה		עֶשֶׂר	18.
תֵּשַׁע		עֶשֶׂר	19.

N. B.—It will be observed that number 11, m. as well as fem., is used only in the construct state; 12, in construct as well as in absolute state. From 13 to 19, inclusive, the masc. in absolute, the fem. in constr.

5. The numbers 20 to 90 are formed by —יִם suffixed to עֶשֶׂר in the number 20, and the same suffix —יִם to the constr. masc. unit numbers, *e. g.*, שְׁלֹשִׁים 30, אַרְבָּעִים 40. If a unit is added, the unit is used in the absolute with the וְ conjunctive, *e. g.*, אַחַד וְעֶשְׂרִים 21, $\text{אַרְבָּעָה וְחֲמִשִּׁים}$ 54, etc.

6. The hundreds have always the feminine termination : מֵאוֹת 100, plural מֵאוֹת ; the units which number the hundreds are the same as are used in the fem. cardinal numbers from 13 to 19, *e. g.*, שְׁלֹשׁ מֵאוֹת 300. The thousands have the masc. termination, *e. g.*, $\text{אַרְבַּעַת אֲלָפִים}$ 4,000, שֵׁשֶׁת אֲלָפִים 6,000.

N. B.—Two hundred, two thousand, and two ten thousands

take the dual form, *e. g.*, 200, **מֵאתִים**, 2,000, **אַלְפִים**, **רְבֹאֲתִים**, 20,000. **רֶבְבָה**, plural **רֶבְבוֹת**, means, a great multitude; **רְבֹא** 10,000, plural **רְבֹאוֹת**.

7. The ordinal numbers are in all cases like the adjective, and have both numbers and genders; they must agree with the noun.

FEMININE.		MASCULINE.		
Plural.	Singular.	Plural.	Singular.	No.
רֵאשֹׁנוֹת	רֵאשֹׁנָה	רֵאשֹׁנוֹם	רֵאשֹׁן	1st.
שְׁנֵיּוֹת	שְׁנֵי	שְׁנֵיּים	שְׁנֵי	2d.
שְׁלִישִׁיּוֹת	שְׁלִישִׁית	שְׁלִישִׁים	שְׁלִישִׁי	3d.
רְבִיעִיּוֹת	רְבִיעִית	רְבִיעִים	רְבִיעִי	4th.
חֲמִישִׁיּוֹת	חֲמִישִׁית	חֲמִישִׁים	חֲמִישִׁי	5th.
שִׁשִּׁיּוֹת	שִׁשִּׁית	שִׁשִּׁים	שִׁשִּׁי	6th.
שְׁבִיעִיּוֹת	שְׁבִיעִית	שְׁבִיעִים	שְׁבִיעִי	7th.
שְׁמִינִיּוֹת	שְׁמִינִית	שְׁמִינִים	שְׁמִינִי	8th.
תְּשִׁיעִיּוֹת	תְּשִׁיעִית	תְּשִׁיעִים	תְּשִׁיעִי	9th.
עֲשִׂירִיּוֹת	עֲשִׂירִית	עֲשִׂירִים	עֲשִׂירִי	10th.

N. B.—From 10 upward the cardinal and ordinal numbers are the same.

8. The fractional number are from three to ten, inclusive, the same as the ordinal numbers sing. fem. *Half* is expressed by **חֲצִי**, **חֲצִי**, **מֶחֶצֶת**.

§ XI.—THE VERB.

1. The Hebrew verb consists of three radical letters; and where these three letters are written and pronounced as consonants, through all paradigms and tenses, it is called a *regular verb*. But when any one of the three radical letters is either omitted or not pronounced, it is an *irregular verb*. The irregular verbs are of two classes:

a. Imperfect, *i. e.*, when one letter is omitted.

b. When the letters are all written, but not pronounced which are called quiescent verbs. (For particulars see § XI. 2.)

2. The Hebrew verb has 7 voices, or paradigms.

1. **פָּעַל** (he wrought) or **קָלַ** (light), because this voice is unburdened by any additional letter or daghesh, denotes the simple *active*.

2. **נִפְעַל** (he was wrought upon) characterized by a prefixed נ or by a daghesh in the first radical letter, denotes the simple *passive*.

N. B.—The Nifal form cannot be made of *intransitive* verbs, yet it can stand as a *deponent*, signifying Kal, *e. g.*, **נִלָּחַם** he warred, fought, **נִשָּׁעַן** he leaned. Such verbs have generally no Kal form at all. In some verbs Kal and Nifal have the same meaning, *e. g.*, **הִלָּךְ**, **הִלְךָ** he went, **קָרַב** and **נִקְרַב** he approached, **חָלָה**, **נִחְלָה** he was sick. In some verbs Nifal has the meaning of the Hithpael, *i. e.*, reflective, *e. g.*, **יִפְרֹד** he will divide himself, etc.

3. **פָּעַל** (he wrought diligently) characterized by a daghesh in the second radical, denotes the intensive active.

N. B.—When Piel is made of a verb which is in Kal intransitive, it denotes in Piel the transitive, *i. e.*, **שִׂמְחָה** to be glad, **שִׂמַּח** he made glad. In some verbs the Piel has the opposite meaning of Kal, *e. g.*, **סָקַל** he stoned, **סָקַל** he removed the stones.

4. **פִּעֵל** (he was diligently wrought upon) characterized by a shooruck —, under the first radical, and a daghesh in the second radical, denotes the intensive passive.

N. B.—Some verbs have their active in Kal, and their passive in Pual, *e. g.*, **רָחַץ** he washed, **רָחַץ** he was washed. In the same way we find verbs which have their active in Piel, and

their passive in Nifal, *e. g.*, נָחַם he comforted, הִנָּחַם to be comforted. (Psalm lxxiii. 3.)

5. הִפְעִיל (he caused another to work), characterized by הִ prefixed and a י between the second and third radicals, denotes causative active.

N. B.—There are some verbs used only in Hifil form, *e. g.*, הִשָּׁכַם to rise early, הִבִּיט he looked, הִכָּה he smote, הִשְׁלִיךְ he cast down.

6. הִפְעֵל (he was caused to work). It is characterized by הִ prefixed, and denotes the causative passive.

7. הִתְפַּעֵל (he wrought on himself), characterized by הִתְ prefixed and a daghesh in the second radical, denotes the reflexive. Some verbs have in Hithpael the same meaning as in Kal, *e. g.*, הִתְהַלֵּךְ and הִתְקַדַּח he went, הִתְקוּמָם, to arise against one.

2. When the first radical is one of the letters, ש, שׁ, שׂ, the characteristic ת of Hithpael changes its place with the first radical, as הִתְסַכֵּל “he feigned himself drunk,” for הִסְתַּכֵּל; הִשְׁתַּמֵּר “he guarded himself,” for הִתְשַׁמֵּר, for euphony’s sake.

3. When the first radical is ר, ט, or ת, the characteristic ת is omitted, and compensated by a daghesh in the first radical, *e. g.*, אִתְּדַמָּה for אִתְּדַמָּה, הִתְטַהֵר for הִתְטַהֵר.

4. The Hebrew verb is varied by moods, tenses, numbers, persons, and genders. There are three moods: 1. The *indicative*, describing the action as done with certainty, *e. g.*, לָמַדְתָּ thou hast learned. There is, however, also a conjunctive, which is chiefly formed by the words, לוֹלִי, לוֹלִי, and לֹא יִשְׁמַעְעָל: פֶּן “Oh, that Ishmael might live before thee!” (Gen. xvii. 18), לֹא יִטְרַף פֶּן Lest he tear (Ps. vii. 3). 2. The *imperative*, commanding a thing to be done. This mood can

also be made a *precativ*e, either by suffixing ה *e. g.*, שׁוּבָה Oh, turn! or by adding the particle נָא, *e. g.*, זָכֹר נָא Oh, remember! Sometimes by using both forms together, *e. g.*, נָא הוֹשִׁיעָה נָא Oh, save (Psalm xviii. 25). 3. The *infinitive* mood, simply speaking of an action without any regard to time. It is used sometimes only to give force to an action.

5. The *tenses* in the Hebrew verb are three: The past, or preterit, expressing a thing already done; imperfect and pluperfect are included, and are to be understood by the context of the sentence. 2. The progressive present, of which there are two, the present participle and the past participle. (See table I.) 3. The future, declaring the action yet to be done. The past in the future is expressed by the simple past, *e. g.*, וּמִלְדֹתֶיהָ אֲשֶׁר הוֹלִדָם אַחֲרֵיהֶם but thy children which thou shalt have born after them. (Gen. xlv. 6.)

6. The Hebrew verb has three persons:

- a. The person speaking.
- b. The person spoken to.
- c. The person spoken of.

Two genders, masculine and feminine, and two numbers, singular and plural. When anything impersonal is related, the 3d person sing. masc. is used, *e. g.*, וַיֹּאמֶר לְיוֹסֵף and one told Joseph. (Gen. xlviii. 1.)

§ XII.—IRREGULAR VERBS.

1. The first class of the irregular verbs is the *imperfect*. (See § X. 1). Those verbs of which the first radical is נ and י are imperfect, חִסְרִים, *i. e.*, the נ and י will be omitted, and the second radical takes then a daghesh, *e. g.*, נָתַן he gave, יָתַן he will give; יָצַק he poured, יִצֹק he will pour.

2. The second class of irregular verbs is called *quiescents*, נֶחֱמִים, *i. e.*, the letters are written, but are not pronounced.*

* The Hebrew Grammarians made use of the three letters ל פ ע to designate the three radical letters of any verb. The 1st they call פ, the 2d ע, the 3d ל. So instead of saying: the first radical is נ, they say: it is a verb פ"נ, etc.

These verbs are :

- | | | | | | |
|----|-----|---|---|-------|-----|
| 1. | פ"א | when the first radical is | א | e. g. | אכל |
| 2. | פ"ר | " " " " " " | ר | " " | ישב |
| 3. | ע"ו | " " second " " " | ו | " " | קום |
| 4. | ע"ר | " " " " " " | ר | " " | בין |
| 5. | ל"א | " " third " " " | א | " " | מצא |
| 6. | ל"ה | " " " " " " | ה | " " | גלה |
| 7. | ע"ע | when the 2d and 3d letters are the same | | | סבב |

3. There is a third class of irregular verbs, called *guttural*, i. e., when one of the radicals is ר, ע, ה, in which case there is caused a deviation from the usual vowel pointing of the verb.

4. Some verbs are quadriliteral, as כָּרַבֵּל to gird, כָּרַסִּים to cut off, פָּרַשׁוּ to expand. Also the piel of some verbs ע"ו and ע"ע appear in quadriliteral form, as טָלַטַל to prostrate, from טָלַל, to throw, שָׁעַשַׁע to delight, from שָׁעָה, or שָׁעַע.

§ XIII.—PASSIVE PRONOUNS OF VERBS.

1. The active verb takes a double pronominal suffix, first to denote the number and person, second the objective or accusative case, as they suffer the action of the verb to which they are joined ; thus שָׁמַרְתִּיהָ I have kept her, הִיא I, הָ her ; הִיא being the agent, הָ the patient. (See Table.)

2. The *infinitive* takes the pronominal suffix of the possessive, as well as the objective, e. g., בִּקְרָאִי in my calling, בִּבְרָחוֹ in his fleeing, בְּהַבְרָאֵם in creating them, לְעִבְדָּהּ to work her. The *participle* takes the objective suffix in the like manner.

3. The pronominal objective suffixes are sometimes to be rendered as if they were detached pronouns governed by a preposition understood, thus, נִתַּמְנִי thou gavest unto me.

(Josh. xv. 16.) חַנוּנִי be favorable *unto* us, יִגְרָךְ shall dwell *with* thee (Psalm v. 5).

§ XIV.—ADVERBS OR PARTICLES.

1. אַחֲרַי	after,	takes the suffix of noun plural.
אֵי, אֵיהֶם	where ?	“ “ “ “ “ “
אֵין	not,	“ “ “ “ “ sing.
אֵל	to, against,	“ “ “ “ “ plural.
אֶפְסֹם	none, but	“ “ “ “ “ sing.
אֶצֶל	near, beside,	“ “ “ “ “ “
אֵת	with,	“ “ “ “ “ “
בְּגַלּל	because,	“ “ “ “ “ “
בֵּין	between,	“ “ “ “ “ “
בְּלֶעַד	besides,	“ “ “ “ “ plural.
בְּלִתי	except,	“ “ “ “ “ sing.
בְּעִבּוֹר	for the sake of	“ “ “ “ “ “
הֵן	lo, behold,	“ “ “ “ “ “
וְזוֹלָת	only,	“ “ “ “ “ “
כְּמוֹ	as, like,	“ “ “ “ “ “
לְבַד	apart,	“ “ “ “ “ “
לְמַעַן	because of,	“ “ “ “ “ “
לְעֵמֶת	opposite,	“ “ “ “ “ “
לְפָנַי	before,	“ “ “ “ “ plural.
מִן	from, out of,	“ “ “ “ “ sing.
מִוֶּל	opposite,	“ “ “ “ “ “
נֶגֶד	before, opposite,	“ “ “ “ “ “
נוֹכַח	“ “	“ “ “ “ “ “
סָבִיב	round about,	“ “ “ “ “ plural.

עד	unto,	takes the suffix of noun plural.
עוד	yet,	“ “ “ “ “ sing.
על	upon,	“ “ “ “ “ plural.
עם	with,	“ “ “ “ “ sing.
תחת	under, instead,	“ “ “ “ “ “

2. Adverbs or particles which take no suffix: או or, either; אז, אז then, at that time; איך, איכה how; אך only, surely; אכן id.; אי, איפה, אנה where; אולי perhaps, peradventure; אם if; אולם but; אן whither; אין nothing; אף also; באשר as, according; אבל yet; אמן verily; אט slowly; אל not; אלו if; אמן so be it; כל not; בלי without; בפה here; בכה in that manner; גם also; היך how; הלאה beyond; הלוך hither; חוץ except; מרם not yet; יחדיו together; יען because; כבר long ago; כה, ככה so; כי or, if, perhaps, because; כן so, thus; כמה how much; how many; לא not; לוי perhaps; למה why; לפנים formerly; מאד very; מבלי without; מדוע wherefore; מהר quickly; מאומה something, anything; מחר to-morrow; מטה below; מעט a little; מעל above; מתי when; נא now; נצח eternal; עד unto; עדי id.; עתה over against; עתה now; עקב because; פה here; פן lest, that not; פתאום suddenly; קדם in past time; קרוב closely; רב much, many; רגע momentary; ריקם emptily; רק only, but; שוא vainly; ששום the day before yesterday; שם there; בשבב because of; תמול yesterday; תמיד always, continually.

§ XV.—INTERJECTIONS.

Sounds of one or more syllables, used when experiencing joy or pain, are called interjections. They being natural expressions, are almost in all languages the same. When the

expression is of joy, the sounds ! הָאָה ! הָרָד are used ; of pain or lamentation the words ! הָה ! הָה ! הָה ! are used. For request or petition the words ! נָא ! הוּי ! אָבוּי ! are used.

§ XVI.—SYNTAX.—NOUNS.

1. When several nouns come to stand in a sentence, they are all either alike *i. e.*, subjects or objects, or they are not of the same case. They may be all subjects having the same predicate, *e. g.*, יַעֲקֹב וְכָל-יָרְעוֹ אִתּוֹ: בָּנָיו וּבָנֵי בָנָיו אִתּוֹ בְּנָתָיו וְבָנֹת בָּנָיו Jacob and his seed with him: his sons, and his sons' sons with him, his daughters and his sons' daughters (Gen. xlv. 6, 7). Also as objects, *e. g.*, וַיִּקַּח הַמֶּלֶךְ הַמִּצְרַיִם וְהָלַב וּבֶן הַבָּקָר And he took butter and milk and the calf (Gen. xviii. 8). Or all the nouns in the sentence may denote one object, *e. g.*, אֲנָשִׁים חֲכָמִים וְנִבּוֹנִים וִידְעוּעִים Wise men and understanding, and known (Deut. i. 13). Lastly one noun may define the other, *e. g.*, בֵּית פַּרְעֹה מֶלֶךְ מִצְרַיִם The house of Paraoh, king of Egypt.

2. When several nouns are in a sentence as subjects, they need not necessarily be of the same gender and number, although they are in the same relation ; the verb and adjective are then generally in plural masculine, yet when the verb stands at the beginning, before the nouns, the verb can be in masc. sing., *e. g.*, וְאַבְרָהָם וְשָׂרָה זְקֵנִים בָּאִים בִּימֵיהֶם Now Abraham and Sarah were old, well stricken with age (Gen. xviii. 11). וַיָּבֹא אֲהֵרֹן וְכָל זְקֵנֵי יִשְׂרָאֵל And he came, Aaron and all the elders of Israel (Exod. xviii. 12). Generally the verb is governed by the chief person in the sentence.

3. Sometimes, when the verb stands before the noun, it is regarded as *impersonal*, and agrees with the following noun neither in gender nor in number, *e. g.*, וְלֹא נִמְצָא נָשִׁים יָפוֹת, ולא נמצא נשים יפות.

And it was not found beautiful women (Job xlii. 15), כִּי יְהִיָּה, נַעֲרָה if there be a virgin (Dent. xxii. 23).

4. The conjunction of several nouns in the same sentence is done either by placing the ו copulative before every noun, as וְעַבְדּוֹ וְנַאֲמָתוֹ וְשׁוֹרוֹ וְנַחֲמוֹרוֹ and his man-servant, and his maid-servant, and his ox, and his ass (Ex. xx. 14), or before the last noun, as רְאוּבֵן וְשִׁמְעוֹן לְוִי וְיְהוּדָה Reuben, Simeon, Levy and Jehudah (Ex. i. 2.), or by placing the conjunc. before the second and fourth nouns: דָּן וְנַפְתָּלִי גָד וְאַשֶּׁר Dan and Naphthali, Gad and Asher; and when there are three nouns, only before the last.

5. When several nouns stand in predicate, all must have the same sign, אֶת־קַרְשָׁיו וְאֶת־קַרְסָיו אֶת־בְּרִיתָיו וְאֶת־עַמֻּדָיו אֶת־אֲדָנָיו His taches, and his boards, his bars, his pillars, and his sockets (Ex. xxxv. 11). לָךְ וְלַעֲבָדְךָ וְלַאֲמָתְךָ For thee and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee (Levit. xxv. 6). The same is the case with all the propositions.

6. When one object has several adjectives, they must all agree with the object. (See § VIII. 1.) But when the object is constructed to the adjective, it is not modified.

7. Nouns belonging to one subject, which are explanatory of one another, if they stand before the subject, must have the same mark as the subject, *e. g.*, אֶת־בְּנֶךָ אֶת־יְחִידְךָ אֶת־אֶחָיִךָ Thy son, thy only one, Isaac (Gen. xxii. 2). אֶל־אָחִיךָ to thy brother, to Esau (ibid. xxxii. 6). But when the subject precedes, the other nouns need not stand in the same case, *e. g.*, בָּרַחֵל בְּבֵתְךָ הַקְּטָנָה not בָּרַחֵל בְּבֵתְךָ.

§ XVII.—CONSTRUCT STATE.

1. When any idea is to be expressed in Hebrew by two words, it is formed by the first noun being constructed to the

second. (See § VII. 1). The second noun is then defining the first, as: קָרְיָהּ a town, שָׂדֶה a field, מְלָכָה royal city, residence, שָׂדֶה הַמַּכְפֵּלָה the Machpelah field. This construct form can occur in an active as well as in a passive subject. Often we find two synonyms in construct state, as יֶרֶק מִנֶּת חֶלְקִי green herb, מְלָאכֶת עֲבֹדָה work of labor, מִנֶּת חֶלְקִי part of my portion.

2. The words בָּנִים, בַּעֲלָה, בַּעַל, בֵּת, בֵּן, אִשָּׁה, אִישׁ, are often constructed with an abstract, to form an adjective, as אִישׁ הַבּוֹנוֹת a wise man, אִשָּׁת חַיִּל a valiant woman, בֵּת שָׁנָה בֵּן-מָוֶת a condemned man (to death) a (woman) year old, בֵּן-קִישֵׁת an arrow (lit. the son of the bow).

3. A noun can be constructed to another noun, adjective and a demonstrative pronoun, as אֵל מְקוֹם זֶה to this place, עוֹשֵׂה אֵלֶּה doer of these. It can also be constructed to a numeral, *e. g.*, בֶּן אַרְבָּעִים son of forty (forty years old). The noun can never be constructed to a particle or verb, except by ellipsis, *e. g.*, מְקוֹם אֲשֶׁר אֶסְרִי הַמֶּדֶן אֲסוּרִים where it is to be read as מְקוֹם אֲשֶׁר אֶסְרִים אֲשֶׁר also תַּחֲלֹת הַנְּבוּאָה אֲשֶׁר which is to be read תַּחֲלֹת דְּבַר ה' דְּבַר. Also to a particle, when the particle is regarded as a substantive, as וְדָבַר מִה־יִּרְאַנִי and whatsoever he sheweth me (Numb. xxiii. 3). Neither can a noun be constructed to a noun with a proposition.

4. When a noun is constructed to several nouns, it is repeated when the nouns are of different kinds, but when they are of the same kind, the construct noun is not repeated, *e. g.*, בְּפָרִי בִטְנֶה וּבְפָרִי בְּהֶמְתָּהּ וּבְפָרִי אֲדָמָתָהּ the noun is every time repeated; אֶרֶץ חֹטֵה וְשֹׁעֲרָה וְגִבֹּן וְתֹאנָה וְרִמּוֹן the noun is not repeated.

Often there are several nouns in the construct state, as **פָּרִי גִדְל לֵבָב מֶלֶךְ אֲשׁוּר** in which case one noun explains the other, but two or more separate nouns cannot be constructed to one noun. Thus you cannot say : **חֶקֶמֶת וְחִבּוּנָתָהּ** but must say : **חֶקֶמֶת אָדָם וְחִבּוּנָתוֹ**.

§ XVIII.—PECULIAR USE OF THE NOUN.

1. The Hebrew uses sometimes the same noun twice, either in the same gender and number, or in different numbers. If it is used in the same number, it has the significance of *every one*, as, **אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל** *every man* of the house of Israel, **כָּל יוֹם יוֹם** *every day*, daily. Secondly, *emphasis*, as **צִדִּיק צִדִּיק** Righteousness, righteousness follow. **מִזְבֵּחַ מִזְבֵּחַ** O altar, altar! (1 Kings xiii. 2). When two nouns are united by ו conjunctive it signifies a diversity between the two nouns, as **מְדִינָה וּמְדִינָה כְּבָתְתָהּ וְעַם וְעַם כְּלָשׁוֹנָהּ** This land and that land as it writes, and one people or another people as it speaks (Esth. i. 22). **בְּלֵב וּלֵב יִדְבְּרוּ** with a double heart do they speak. But when the first noun is in singular and the second in plural, it denotes the superlative, as **מֶלֶךְ מְלָכִים** king of kings, *i. e.*, the highest king, likewise **קֹדֶשׁ קֳדָשִׁים** holy of holiness, *i. e.*, the most holy (See § VIII. 5).

§ XIX.—RELATION OF THE ADJECTIVE, ADVERB AND VERB TO THE NOUNS.

1. The verb, adverb, and adjective must agree with the noun in gender and number (See § VIII. 1). And in construct state the adverb or adjective must agree with the noun constructed, as **יִרְאַת יְיָ מְהוּרָה** the fear of the Lord is pure. The adverb **מְהוּרָה** is therefore fem. because the construct **יִרְאַת** is fem.

2. When several nouns of various genders belong to one verb, the verb is used in the gender of the most prominent noun, *e. g.*, וַתִּכְתֹּב אֶסְתֵּר הַמַּלְכָּה וּמֹרְדֵכַי הַיְּהוּדִי And *she* wrote Esther the queen and Mordechai the Jew (Esth. ix. 20), Esther being the chief person. הַחֵכְמָה וְהַמַּדַּע נָתַן לָהּ Wisdom and knowledge is granted unto thee (2 Chron. i. 12). The second noun מַדַּע being of a higher degree, the verb agrees with in.

3. Sometimes the noun is in plural and the verb in singular, and this for two reasons. 1) Because there is an ellipsis, as כָּל אֶחָת מִנְשָׁפְטֵי־יִשְׂרָאֵל where it is to be understood, כָּל אֶחָת מִנְשָׁפְטֵי־יִשְׂרָאֵל also כָּל אֶחָת מִבְּנוֹת צִעְדָּה is בְּנוֹת צִעְדָּה 2) Lies it in the imagination of the writer, seeing each of the בְּנוֹת singly mounting the wall (Gen. xlix. 22).

4. Where the noun constructed has the same meaning as the noun to which it is constructed, or where one noun can be left out entirely, the verb agrees with the second noun, as נִגַּע צִרְעַת בִּי תִהְיֶה When the plague of leprosy will be (Lev. xiii. 9). The noun נִגַּע though it is masc., the verb is yet in fem. תִּהְיֶה, because the nouns could be inverted, or the first noun left out altogether. So in וְצִפְתָּ הַשֶּׁמֶן לֹא תִכָּסֵּר Neither did the cruse of oil fail (1 Kings xvii. 16); the construct צִפְתָּ feminine, yet the verb תִּכָּסֵּר in masc., because it refers to the *oil*, not to the cruse.

5. The adverb and adjective belonging to a *collective* noun, can be in sing. as well as in plur. It is in sing. when it refers to the whole, as עַם גָּדוֹל וָרֹב A people great and many (Deut. iii. 21), but in plur. when it refers to each individual, as וַהֲעָם עָלוּ מִן הַיַּרְדֵּן And the people came up out of Jordan (Josh. iv. 19), where every individual is meant.

6. Some nouns have only the pl. number, as פָּנִים face,

חיים life, מים water, שמים * and the verb, adverb, or adjective belonging to them are to be always in plural. The nouns ארון and בעל often come to stand in plural, whilst the verb and adjective stand in singular, as ארונים קשה a cruel lord (Is. xix. 4), ולקח בעליו.

§ XX.—PRONOUNS.

1. The personal pronouns in Hebrew are either separable words, or letters added to the verb (See § IX. 1). But sometimes they are both used together, as אנכי אשבֵּעַ, כרמי שלי, ואתה אמרת my own vineyard.

2. Often the pronouns, in such a case, are changed, *e. g.*, יהודה אתה יודה אחיך Judah, thy brethren shall praise thee (Gen. xlix. 8), where it ought to be אותך יודה, or ופגריכם אתם And your carcasses (Numb. xiv. 32), where it should be ופגריכם שלכם. Sometimes they stand even double, *e. g.*, והיא גם היא אמרה And she, even she said (Gen. xx. 5), הם הם גורלך they, they are thy lot (Is. lvii. 6), for emphasis' sake.

3. The personal pronoun dative לי, לך, etc., is sometimes used without denoting the dative case, as אשובה לי I will return (Numb. xxii. 34). אם לא תדעי לך צאי לך

* I give it according to the general idea of the Hebrew Grammarians, but I believe that the nouns מים, חיים and שמים are rather in Dual form, and that for certain reason. Of מים we read (Gen. i. 7) that it was divided into two parts. Of חיים we know that it is divided into two parts, viz., the life here and hereafter. Also שמים which means sky, and is derived from שם there, space, is in dual, meaning the two hemispheres. The Kabbala says: אין סוף בראשית When the Infinite intended to shew his perfection, and to do good by it, he made a *place*, etc. The place must be in existence, before anything existing can be. Hence "In the beginning God created heaven, *i. e.*, space, and the earth."

If thou knowest not.....go (Cant. i. 8). Yet even here, where the particle seems to be superfluous, it denotes that the action is to the advantage of the subject.

4. The demonstrative pronoun **זֶה** m., **זאת** f., **אֵלֶּה** pl. c., denotes some person or thing which is present, or by relation we have become acquainted with it, as if it were present, as **אֶל הַנַּעַר הַזֶּה הִתְפַּלֵּלְתִּי** for this child I prayed (Sam. i. 27), **זאת מָצָאנוּ** this we found (Gen. xxxvii. 32). The pron. **הַזֶּה**, **הַלֵּז** are used for a present object at a distance: **מִי הָאִישׁ הַזֶּה** Who is *that* man? (Gen. xxiv. 65). The demonstrative **זֶה** generally stands for concrete nouns, **זאת** for abstract nouns.

5. Also with these pronouns, as with the verbs, there is a repetition, when they are connected by the copulative **וְ**, which denotes a diversity, as **זֶה אָמַר בְּכֵה וְזֶה אָמַר בְּכֵה**: One said on this manner, and another said on that manner (1 Kings xxii. 20). Also **אֵלֶּה בְּרֶכֶב וְאֵלֶּה בַּסּוּסִים** These in chariots, and those in horses (Ps. xx. 8). The personal pronoun is also sometimes used as a *demonstrative*, as **הוּא מֹשֶׁה וְאַהֲרֹן** These are Moses and Aaron (Exodus vi. 27). We often also find the personal and demonstrative pronouns together, or two demonstratives (but in which case the second is always **הוּא** or **הֵם**) together, as **אֲנִכִּי אֲנִכִּי הוּא מַחֵה פְשָׁעַי** I, even I, am he that blotteth out thy transgressions (Is. xliii. 25). **אֵלֶּה הֵם מוֹעֲדַי** These are my feasts (Lev. xxiii. 2). The second pronoun in these cases is always explanatory of the first.

6. The demonstrative pronouns must also agree with the noun constructed, like the adjective (See § XVIII. 1). When, however, the noun to which it is constructed, is the chief noun, the demonstrative agrees with it, and not with the construct, as **בְּסֵפֶר הַתּוֹרָה הַזֶּה** In the book of this law (Deut. xxviii. 61). The demonstrative can also take a preposition when a noun is implied by it, as **בְּזֶה** in this place (Gen. xlviii. 9).

Also (Ps. xxvii. 3) בִּזְאוֹת אֲנִי בָטָח In this will I be confident; בְּדִבְרֵי הַזֹּאת is to be understood.

§ XXI.—RELATION OF THE VERB.

1. The verb usually precedes the noun, וַיֹּאמֶר מֹשֶׁה And said Moses. When, however, the emphasis, or stress, is put on the noun, it will precede the verb, as וְשָׂרָה שׁוֹמָעַת And Sarah was hearing (Gen. xviii. 10), וּפָרַעְהָ הַקְּרִיב And Pharaoh drew nigh (Exod. xiv. 10). When two verbs refer to one noun, the noun stands between the verbs, as וַיֵּאָהֶל וַיֵּשֶׁב אַבְרָם And Abram removed his tent....and dwelt (Gen. xiii. 18). Where several verbs refer to one noun, the noun stands either after the first or after the last verb.

2. In Hebrew, like in most ancient languages, the second person is addressed in sing. only; if the word *Lord* is added, the verb is put in 3d pers. sing., as אֲדָנִי שָׁאַל My lord has asked (Gen. xlv. 19), יֵרָא פָּרַעְהָ Let Pharaoh look out (ibid. xli. 33). The word אֲדָן or מֶלֶךְ is here to be understood.

3. The verb has three *tenses* (See § X. 5), past, progressive present, and future. The past may imply imperfect, as (Gen. xxi. 1): וַיֵּשֶׁב אֶת-שָׂרָה And God visited Sarah. Again פָּקַד עֲוֹנֶךָ בֵּת אֲדָוִים He has visited thine iniquity, O daughter of Edom (Lam. iv. 22)—and pluperfect, when it follows a perfect, as כִּי שָׁמְעָה.....כִּי-פָקַד For she heard.....that he had visited (Ruth i. 6). In prophetic language, the past is used for the future, as לְיִרְעֶךָ אֶתֵּן instead of לְיִרְעֶךָ נִתְּתִי (Gen. xv. 18). Thus it is sometimes used for the present, as וַאֲחֵנָּה יִרְעֶתָּה for וַאֲחֵנָּה יִרְעֶתָּה.

4. The Hebrew language, properly speaking, has no present tense (and in fact, time being transient, cannot have a present). It combines, however, past and future, and forms a present, as

הִנֵּה אָנֹכִי הוֹלֵךְ קָמוֹת Behold! I am going (all the time) to die (Gen. xxv. 32). This tense is formed by the participle with the personal pron. nom. before it.

5. This form sometimes also stands for the future, as הִנֵּנִי מְבִיא Behold, I shall bring (Gen. vi. 17). Also when an action appears as present, it is used in this form, as וּפְרָעָה חֹלֵם And Pharaoh was dreaming (Gen. xlvi. 1). When an action which is often repeated is described, the future is used instead of the past, as כָּכָה יַעֲשֶׂה אִיּוֹב So used Job to do (Job i. 5). The same is the case with an action which is entirely independent of time, as בֶּן חָכָם יִשְׂמַח אָב A wise son makes glad a father (Prov. x. 1).

6. The *Infinitive* gives an abstract idea of the action, as הֵלֵךְ to go, הִכּוֹת to smite; independent of time and person. But it may take the prepositions ל, כ, מ, as בְּהֵלֵךְ in going, לְהֵלֵךְ like going, לְהֵלֵךְ to go (*i. e.*, in order to go), מִהֵלֵךְ from going. It is treated like a noun. It is also placed before the past or future to imply a certainty, as יִפְקֹד he will surely visit (Gen. l. 24). When the *infinitive* is joined to the *imperative* or participle, it takes the second place, as שִׁמְעוּ שְׁמוֹעַ Hear ye indeed! (Is. vi. 9), הוֹלְכִים הָלַךְ Still went on (2 Kings ii. 11).

7. The *infinitive Kal*, which is the easiest to be pronounced, is, when in itself without meaning, as above, placed before any other *paradigm* of the same verb, as טָרַף טָרַף where the first is in Kal, the second in Pual; יָגֵב יָגֵב the first Kal, the second Niphal; קָטַר יִקְטִירוֹן is the first in Piël (but as it is not used in Kal, the Piël stands for Kal) and the second in Hiphil. As the *infinitive* is to be regarded as an abstract noun, it is sometimes interchanged with the participle, as וּמִסְפָּר אֶת רִבְעֵי יִשְׂרָאֵל And number a fourth part of

Israel (Num. xxiii. 10), instead of קָנָה חֶכְמָה, וְלִסְפוֹר for קִנְיֵן חֶכְמָה.

8. The *imperative* mood (See § X. 4) can only be used in the affirmative command; when in the negative, the future with the adverb לֹא or אַל is used, as לֹא תִזְכְּרוּ remember not, אַל תִּלְכְּנָה do not go! etc. The *imperative* also can only be used in *active*, not in *passive* voice; but in Niphal, which is properly a deponent verb and has the same meaning as Kal, the *imperative* is used.

9. The *future* proper has one form (See Tab. of the verb). The Hebrew uses, however, a commanding *future* (jussive) and that by omitting the quiescent letter of the *future* * (apocap.), and a future *optative*, which expresses a wish. The commanding form, as יִמְטֵר he shall (not will) rain (Psalm xi. 6), יִהְיֶה it shall be; or, let there be! is of frequent occurrence. The future *optative* is formed by suffixing ה to the first pers. sing. and pl., and a ך to the second and third pers. plural masc. אֵדְבָה I will go, נֵלְכָה we will go, יֵלְכוּ they will go, תֵּדְכוּ you will go.

§ XXII.—VAV CONJUNCTIVE.

1. The letter ׀ at the beginning of a word (except eleven words, most of which are proper nouns) with a Sh'va (ְ) used before a letter with a Sh'va, or a letter of its own class ב, מ, פ, is the equivalent of the conjunction *and*.

2. The copulative, by *way of explanation*, as בְּרָמָה וּבְעִירוֹ in Ramah, even in his own city (1 Sam. xxviii. 3). So עִיר וְקִדְיִשׁ a watcher (*i. e.*, an angel) even a holy one (Dan. iv. 10).

3. As an adversative—*but*—like the adverb אֲבָל לֹא אֲדַנִּי Not so, my lord, but thy servants (Gen. xlii. 10).

* Hence this *future* is found in the regular verb in Hiphil, and in verbs ל"ה in all the paradigms.

4. As an apodosis *thou*, as וְהָלַכְתָּ אֶל הַכֵּלִים And when thou art athirst, then go to the vessels (Ruth ii. 9). The like adverb is אָז or אֲזַי .

5. As the adverb אַךְ although, yet, as כִּי אֶת־חַנָּה כִּי אֶת־חַנָּה For he loved Hannah, yet the Lord had shut up her womb (1 Sam. i. 6).

6. As *adaequationis*, so, just so, adverb כֵּן , As מִים קָרִים מִים קָרִים על נֶפֶשׁ עֵיפָה וְשִׂמוּעָה טוֹבָה מֵאַרְץ מֶרְחָק As cold water to a thirsty soul, so is good news from a far country (Proverb xxv. 25).

7. As a *disjunctive* (See § XVII. 1), *e. g.*, וְאָמוּ וְאָמוּ And he that smites his father, or, his mother (Exod. xxi. 15), like adverb אִם .

8. As *inferential*, like the adverb לְמַעַן in order that, as לֹא יִרְבֶּה לוֹ סוּסִים וְלֹא יִשְׁיב לֹא יִרְבֶּה לוֹ סוּסִים וְלֹא יִשְׁיב He shall not multiply to himself horses, *that* he cause to return, etc. (Dent. xvii. 16). When doubled וְלִגְר וּבְאִזְרָה וְלִגְר וּבְאִזְרָה it signifies *both . . . and*, as

9. As *conclusive*, like the adverb לָכֵן therefore, as יַעַן יַעַן מֵאַסַּף אֶת־דְּבַר יְיָ וַיִּמְאַסֶּךָ מִמְּלִכָּה Because thou hast rejected the word of God, therefore God has rejected thee from being king (1. Sam. xv. 23).

10. As *conversive*, viz., when ׀ with a Sh'va (׀) is prefixed to the past tense, it means the future, and when a ׀ with a Pathach or a Komats (׀, ׀), is prefixed to the future it denotes the past, as וַיֹּאמֶר and he will say, וַיֹּאמֶר and he said. This holds good only in the *narrative* style; but not otherwise, as וַיִּפְקֹד and he shall appoint (Esther ii. 3).



NOTE.—The root of the Hebrew Verb, consisting of three radicals, being found, without any prefix or suffix, in the 3d person masculine singular of the past tense, the conjugation of the verb therefore begins with the 3d pers. masc. sing. of that tense.

TABLE I.—FIRST PARADIGM **פָּעַל** OR **קָל**.

Femin.	Com.	Masc.
לְמַדָּה		לָמַד 3. sing.
לְמַדָּת		לְמַדָּת 2.
	לְמַדְתִּי	1.
	לְמַדְו	3. pl.
לְמַדְתֶּן		לְמַדְתֶּם 2.
	לְמַדְנִי	1.

PARTICIPLE PRESENT ACTIVE.

לּוֹמֶדֶת {	אֲנִכִּי אַתָּה הִיא	לּוֹמֵד {	אֲנִכִּי 1. sing. אַתָּה 2. הוא 3.
לּוֹמְדוֹת {	אֲנַחְנוּ אַתֶּן הֵן	לּוֹמְדִים {	אֲנַחְנוּ 1. pl. אַתֶּם 2. הֵם 3.

PARTICIPLE PRESENT PASSIVE.

Femin.	Masc.
לְמוֹדָה {	לְמוֹד {
אֲנִכִּי 1. sing.	אֲנִכִּי 1. sing.
אַתָּה 2.	אַתָּה 2.
הִיא 3.	הוא 3.
לְמוֹדוֹת {	לְמוֹדִים {
אֲנַחְנוּ 1. pl.	אֲנַחְנוּ 1. pl.
אַתֶּן 2.	אַתֶּם 2.
הֵן 3.	הֵם 3.

FUTURE TENSE.

Fem.	Com.	Masc.
	אֶלְמוֹד	1. sing
תֵּלְמוֹדִי		תֵּלְמוֹד 2.
תֵּלְמוֹד		יֵלְמוֹד 3.
	נִלְמוֹד	1. pl.
תֵּלְמוֹדְנָה		תֵּלְמוֹדוּ 2.
תֵּלְמוֹדְנָה		יֵלְמוֹדוּ 3.

FUTURE OPTATIVE.

Fem.	Com.	Masc.
	אֶלְמֹדָה	1. sing.
תֵּלְמוֹדִי		תֵּלְמוֹד 2.
תֵּלְמוֹד		יֵלְמוֹד 3.
	נִלְמֹדָה	1. pl.
תֵּלְמוֹדְנָה		תֵּלְמוֹדוּן 2.
תֵּלְמוֹדְנָה		יֵלְמוֹדוּן 3.

INFINITIVE.

מֵלְמוֹד ,	לְלֹמוֹד ,	בְּלֹמוֹד ,	בְּלֹמוֹד ,	לְמוֹד	abs.
				לְמוֹד	cons.

IMPERATIVE.

לְמוֹדִי	לְמוֹד 2. sing.
לְמוֹדְנָה	לְמוֹדוּ 2. pl.

PARADIGM נִפְעֵל.

PAST.

Fem.	Com.	Masc.	
	נִלְמְדָתִי		1. sing.
נִלְמְדָתְךָ		נִלְמְדָתְךָ	2.
נִלְמְדָתָהּ		נִלְמְדָתָהּ	3.
	נִלְמְדָנוּ		1. pl.
נִלְמְדָתֶיךָ		נִלְמְדָתֶיךָ	2.
	נִלְמְדוּ		3.

PARTICIPLE PASSIVE.

נִלְמְדָה	{ אֲנִכִּי אַתָּה הִיא	נִלְמָד	{ אֲנִכִּי 1. sing. אַתָּה 2. הוא 3.
נִלְמְדוֹת	{ אֲנִיחָנוּ אַתָּן הֵן	נִלְמְדִים	{ אֲנִיחָנוּ 1. pl. אַתָּם 2. הֵם 3.

FUTURE TENSE.

Fem.	Com.	Masc.	
	אֶלְמַד		1. sing.
תִּלְמְדִי		תִּלְמְדִי	2.
תִּלְמְדִי		יִלְמְדִי	3.
	נִלְמְדוּ		1. pl.
תִּלְמְדֶינָה		תִּלְמְדוּ	2.
תִּלְמְדֶינָה		יִלְמְדוּ	3.

INFINITIVE.

הִלְמוֹד	abs.
הִלְמוֹד , בְּהִלְמוֹד , לְהִלְמוֹד , מִהִלְמוֹד	con.

IMPERATIVE.

Fem.	Masc.
הִלְמוֹדִי	הִלְמוֹד 2. sing.
הִלְמוֹדְנָה	הִלְמוֹדוּ 2. pl.

PARADIGM פָּעַל .

	Past.	
Fem.	Com.	Masc.
	לְמַדְתִּי	1. sing.
לְמַדְתְּ		2.
לְמַדְתְּ		3.
	לְמַדְנוּ	1. pl.
לְמַדְתֶּן		2.
	לְמַדּוּ	3.

PARTICIPLE ACTIVE.

מְלַמֶּדֶת {	אֲנִכִּי 1. sing.
	אַתָּה 2.
	הוּא 3.
מְלַמְּדוֹת {	אֲנַחְנוּ 1. pl.
	אַתֶּם 2.
	הֵם 3.

FUTURE TENSE.

Fem.	Com.	Masc.
	אֶלְמֹד	1. sing.
תִּלְמֹדִי		2.
תִּלְמֹד		3.
	נִלְמֹד	1. pl.
תִּלְמֹדְנָה		2.
תִּלְמֹדְנָה		3.

INFINITIVE.

מִלְמֹד,	לְלֹמֵד,	כְּלֹמֵד,	כְּלֹמֵד,	לְמֹד	abs.
				לֹמֵד	con.

IMPERATIVE.

לְמֹדִי		לְמֹד	sing.
לְמֹדְנָה		לְמֹדוּ	pl.

PARADIGM פָּעַל.

	PAST.	
Fem.	Com.	Masc.
	לְמֹדְתִי	1. sing.
לְמֹדְתִי		2.
לְמֹדְתָה		3.
	לְמֹדְנוּ	1. pl.
לְמֹדְתֶינָה		2.
	לְמֹדוּ	3.

PARTICIPLE PASSIVE.

מְלַמֶּדֶת	{	אֲנִכִּי	מְלַמֵּד	{	אֲנִכִּי	1. sing.
		אַתָּה			אַתָּה	2.
		הִיא			הוּא	3.
מְלַמְּדוֹת	{	אֲנַחְנוּ	מְלַמְּדִים	{	אֲנַחְנוּ	1. pl.
		אַתֶּן			אַתֶּם	2.
		הֵן			הֵם	3.

INFINITIVE.

מְלַמֵּד	לְלַמֵּד	בְּלַמֵּד	לִלְמֹד	לְלַמֵּד	abs.
				לְלַמֵּד	con.

No IMPERATIVE.

PARADIGM הַפְעִיל.

Fem.		Past.	Com.	Masc.	
			הִלְמִדְתִּי		1. sing.
הִלְמִדְתְּ				הִלְמִדְתָּ	2.
הִלְמִידְתְּ				הִלְמִידְתָּ	3.
			הִלְמִדְנוּ		1. pl.
הִלְמִדְתֶּן				הִלְמִדְתֶּם	2.
			הִלְמִידוּ		3.

PARTICIPLE ACTIVE.

מְלַמֶּדֶת	{	אֲנִכִּי	מְלַמִּיד	{	אֲנִכִּי	1. sing.
		אַתָּה			אַתָּה	2.
		הִיא			הוּא	3.
מְלַמְּדוֹת	{	אֲנַחְנוּ	מְלַמְּיִדִים	{	אֲנַחְנוּ	1. pl.
		אַתֶּן			אַתֶּם	2.
		הֵן			הֵם	3.

FUTURE.

Fem.	Com.	Masc.
	אֶלְמִיד	1. sing.
תֵּלְמִידִי		2.
תֵּלְמִיד		3.
	נִלְמִיד	1. pl.
תֵּלְמִידָה		2.
תֵּלְמִידָה		3.

FUTURE APOCAP. (JUSSIVE).

Fem.	Com.	Masc.
	אֶלְמִד	1. sing.
תֵּלְמִד		2.
תֵּלְמִד		3.
	נִלְמִד	1. pl.
תֵּלְמִדָה		2.
תֵּלְמִדָה		3.

INFINITIVE.

הֵלְמִד	abs.
הֵלְמִיד , בְּהֵלְמִיד , לְהֵלְמִיד , מֵהֵלְמִיד	con.

IMPERATIVE.

Fem.	Masc.
הֵלְמִידִי	2. sing.
הֵלְמִידָה	2. pl.

הַפֶּעַל PARADIGM.

Past.

Fem.	Com.	Masc.	
	הִלְמְדִיתִי		1. sing.
הִלְמְדִיתְּ		הִלְמְדִיתְּ	2.
הִלְמְדִיתָּ		הִלְמְדָהּ	3.
	הִלְמְדָנוּ		1. pl.
הִלְמְדָתְּ		הִלְמְדָתְּ	2.
	הִלְמְדוּ		3.

PARTICIPLE PASSIVE.

Present.

אֲנִי	מִלְמֶדֶת	1. sing.
אַתָּה		2.
הוּא		3.
אֲנֵינוּ	מִלְמְדוֹת	1. pl.
אַתֶּם		2.
הֵם		3.

Future.

Fem.	Com.	Masc.	
	אֶלְמַדְתִּי		1. sing.
תִּלְמְדִי		תִּלְמְדִי	2.
תִּלְמְדִי		תִּלְמְדִי	3.
	נִלְמְדָה		1. pl.
תִּלְמְדִנָּה		תִּלְמְדוּ	2.
תִּלְמְדִנָּה		יִלְמְדוּ	3.

INFINITIVE.

הִלָּמַד, בִּהְלָמַד, כִּהְלָמַד, לְהִלָּמַד, מִהְלָמַד

No IMPERATIVE.

PARADIGM הִתְפַּעֵל.

Fem.	Past. Com.	Masc.
	הִתְלַמְּדָתִי	1. sing.
הִתְלַמְּדָתְךָ		2.
הִתְלַמְּדָתָהּ		3.
	הִתְלַמְּדָנוּ	1. pl.
הִתְלַמְּדָתֶנּוּ		2.
	הִתְלַמְּדוּ	3.

PARTICIPLE.

מִתְלַמְּדָת	{ אֲנִכִּי אַתָּה הִיא	מִתְלַמְּד	{ אֲנִכִּי אַתָּה הוּא	1. sing.
מִתְלַמְּדוֹת	{ אֲנַחְנוּ אַתֶּן הֵן	מִתְלַמְּדִים	{ אֲנַחְנוּ אַתֶּם הֵם	1. pl.
				2.
				3.

FUTURE.

Fem.	Com.	Masc.
	תִּתְלַמְּדִי	1. sing.
תִּתְלַמְּדִי		2.
תִּתְלַמְּדִי		3.
	תִּתְלַמְּדוּ	1. pl.
תִּתְלַמְּדֶנּוּ		2.
תִּתְלַמְּדֶנּוּ		3.

INFINITIVE.

הִתְלַמֵּד , לְהִתְלַמֵּד , בְּהִתְלַמֵּד , מִהִתְלַמֵּד

IMPERATIVE.

Fem.		Masc.
הִתְלַמְּדִי		הִתְלַמֵּד 2. sing.
הִתְלַמְּדִינָה		הִתְלַמְּדוּ 2. pl.

Only the Preterit of קָל have I put according to the general Hebrew Tables, 3d pers. masc. sing. first. In the rest of Paradigms the order of the persons and tenses is according to the modern languages.

The following Table is a Paradigm of Kal קָל with Pronominal Suffixes, which serves also for the entire verb, as they are affixed in a similar manner to the remaining Conjugations whose meaning admits of their reception, with the exception of Piël פִּעֵל which slightly deviates.

VERB קָל WITH AFFIXES.

PRETERITE OF לָמַד "he taught."

לָמַדְנוּ	1. c. pl. suffix.	לָמַדְנִי	1. c. sing. suffix.
לָמַדְכֶם	2. m.	לָמַדְךָ	2. m.
לָמַדְכֶן	2. f.	לָמַדְךָ	2. f.
לָמַדְם	3. m.	לָמַדְוּ	} 3. m.
לָמַדְנָה	3. f.	לָמַדְהוּ	
		לָמַדְהָ	3. f.

לְמַדָּה "she taught."

לְמַדָּתְנוּ	1. c. pl. suffix.	לְמַדָּתִּי	1. c. sing. suffix.
לְמַדָּתְכֶם	2. m.	לְמַדָּתְךָ	2. m.
לְמַדָּתְכֵן	2. f.	לְמַדָּתְךָ	2. f.
לְמַדָּתָם	3. m.	לְמַדָּתוֹ	} 3. m.
לְמַדָּתָן	3. f.	לְמַדָּתָהּ	
		לְמַדָּתָהּ	} 3. f.
		לְמַדָּתָהּ	

לְמַדָּתְךָ "thou didst teach."

לְמַדָּתְנוּ	1. c. pl. suffix.	לְמַדָּתִּי	1. c. sing. suffix.
לְמַדָּתָם	} 3. m.	לְמַדָּתוֹ	} 3. m.
לְמַדָּתָמוּ		לְמַדָּתָהּ	
לְמַדָּתָן	3. f.	לְמַדָּתָהּ	3. f.

לְמַדָּתְךָ "thou (f.) didst teach."

לְמַדָּתֵינוּ	1. c. pl. suffix.	לְמַדָּתִּי	1. c. sing. suffix.
לְמַדָּתֵיכֶם	3. m.	לְמַדָּתֵיךָ	3. m.
לְמַדָּתֵיכֵן	3. f.	לְמַדָּתֵיךָ	3. f.

לְמַדָּתִּי "I taught."

לְמַדָּתֵיכֶם	2. m. pl. suffix.	לְמַדָּתִּי	2. m. sing. suffix.
לְמַדָּתֵיכֵן	2. f.	לְמַדָּתִּי	2. f.
לְמַדָּתֵיכֵם	3. m.	לְמַדָּתִּי	} 3. m.
לְמַדָּתֵיכֵן	3. f.	לְמַדָּתִּי	
		לְמַדָּתִּי	3. f.

לְמָדוּ "they taught."

לְמָדוּנוּ	1. c. pl. suffix.	לְמָדוּנִי	1. c. sing. suffix.
לְמָדוּכֶם	2. m.	לְמָדוּךָ	2. m.
לְמָדוּכֶן	2. f.	לְמָדוּהָ	2. f.
לְמָדוּם	3. m.	לְמָדוּהוּ	3. m.
לְמָדוּן	3. f.	לְמָדוּהָ	3. f.

לְמָדַתְּם or לְמָדַתְּנוּ "ye did teach."

לְמָדַתְּנוּ	1. c. pl. suffix.	לְמָדַתְּנִי	1. c. sing. suffix.
לְמָדַתְּכֶם	3. m.	לְמָדַתְּךָ	3. m.
לְמָדַתְּכֶן	3. f.	לְמָדַתְּהָ	3. f.

לְמָדַנּוּ "we did learn."

לְמָדַנּוּכֶם	2. m. pl. suffix.	לְמָדַנּוּךָ	2. m. sing. suffix.
לְמָדַנּוּכֶן	2. f.	לְמָדַנּוּהָ	2. f.
לְמָדַנּוּם	3. m.	לְמָדַנּוּהוּ	3. m.
לְמָדַנּוּן	3. f.	לְמָדַנּוּהָ	3. f.

Participle act. לֹמֵד learning, or a learner, is suffixed like the noun. Likewise the participle passive לְמוֹדֵד.

FUTURE, יִלְמֹד "he will learn."

יִלְמֹדוּ	1. c. pl. suffix.	יִלְמֹדֵנִי	1. c. sing. suffix.
יִלְמֹדְכֶם	2. m.	יִלְמֹדְךָ	2. m.
יִלְמֹדְכֶן	2. f.	יִלְמֹדְהָ	2. f.
יִלְמֹדֵם	3. m.	יִלְמֹדֵהוּ	3. m.
יִלְמֹדֵן	3. f.	יִלְמֹדֵהָ	3. f.

The 1st sing. and pl. and 2d m. sing. follow the same form, by changing (י) into (—); but before the suffixes כֵּן, כֶּם, and ךְּ it is changed into short (—). ךְּ is preceded by (·:·).

The 2d fem. sing. and 3d and 2d pl. m. take the suffixes without any change. The 2d and 3d pl. f. drop נָה and preceding י.

INFINITIVE לָמוֹד "to learn."

לְמוֹדְנוּ	1. c. pl. suffix.	לְמוֹדִי	1. c. sing. suffix.
לְמוֹדְכֶם	2. m.	לְמוֹדְךָ	2. m.
לְמוֹדְכֶן	2. f.	לְמוֹדְךָ	2. f.
לְמוֹדְם	3. m.	לְמוֹדוֹ	3. m.
לְמוֹדֶן	3. f.	לְמוֹדָהּ	3. f.

IMPERATIVE לִמֹּד "learn!"

לְמוֹדְנוּ	1. c. pl. suffix.	לְמוֹדִי	1. c. sing. suffix.
לְמוֹדְם	3. m.	לְמוֹדְךָ	3. m.
לְמוֹדֶן	3. f.	לְמוֹדָהּ	3. f.

PARADIGM פָּעַל WITH SUFFIXES.

לְמוֹדְנוּ	1. c. pl. suffix.	לְמוֹדִי	1. c. sing. suffix.
לְמוֹדְכֶם	2. m.	לְמוֹדְךָ	2. m.
לְמוֹדְכֶן	2. f.	לְמוֹדְךָ	2. f.
לְמוֹדְם	3. m.	לְמוֹדוֹ	3. m.
לְמוֹדֶן	3. f.	לְמוֹדָהּ	3. f.

TABLE II.—VERB פ'N QUIESCENT.

קל	נפעל	פעל	פעל	הפעיל	הפעל	התפעל
Past Tense.	אָב	אָב	אָב	הָאָב	הָאָב	הִתְאָב
Part. Act.	אָב	בִּיאָב	אָב	בִּיאָב	בִּיאָב	בִּיתְאָב
Part. Pass.	אָב	אָב	בִּיאָב	הָאָב	הָאָב	הִתְאָב
Future.	אָב	אָב	אָב	הָאָב	הָאָב	הִתְאָב
Fut. Apo.	אָב	אָב	אָב	הָאָב	הָאָב	הִתְאָב
Infin. abs.	אָב	אָב	אָב	הָאָב	הָאָב	הִתְאָב
Infin. con.	אָב	אָב	אָב	הָאָב	הָאָב	הִתְאָב
Imperative.	אָב	אָב	אָב	הָאָב	הָאָב	הִתְאָב
Fut. optat.	אָב	אָב	אָב	הָאָב	הָאָב	הִתְאָב

TABLE III.—VERB נ"פ IMPERFECT (§ XI. 1).

PARADIGM קל.

PAST.		
Fem.	Com.	Masc.
נִגְשָׁה		נִגַּשׁ 3. sing.
נִגְשָׁת		נִגְשָׁת 2.
	נִגְשָׁתִי	1.
	נִגְשׁוּ	3. pl.
נִגְשָׁתֶּן		נִגְשָׁתֶּם 2.
	נִגְשָׁנוּ	1.

PARTICIPLE ACTIVE (PROGRESSIVE PRESENT).

נִגְשָׁת {	אֲנִי	נִגַּשׁ {	אֲנִי	1. sing.
	אַתָּה		אַתָּה	2.
	הִיא		הוּא	3.
נִגְשׁוֹת {	אֲנֵחֶנּוּ	נִגְשִׁים {	אֲנֵחֶנּוּ	1. pl.
	אַתֶּן		אַתֶּם	2.
	הֵן		הֵם	3.

PARTICIPLE PASSIVE REGULAR.

FUTURE.		
Fem.	Com.	Masc.
	אֲגַשׁ	1. sing.
תִּגְשִׁי		תִּגְשִׁי 2.
תִּגְשִׁי		יִגְשִׁי 3.
	נִגְשׁ	1. pl.
תִּגְשְׁנָה		תִּגְשְׁוּ 2.
תִּגְשְׁנָה		יִגְשְׁוּ 3.

INFINITIVE.

מַגִּישָׁה	לְגַשָּׁה	בְּגִישָׁה	בְּגִישָׁה	נָגַשׁ	abs.
				נִגְשָׁה	con.

IMPERATIVE.

Fem.		Masc.
גִּישִׁי		גִּישׁ 2. sing.
גִּישְׁנָה		גִּישׁוּ 2. pl.

PARADIGM נִפְעַל.

	PAST.	
Fem.	Com.	Masc.
נִגְשָׁה		נִגַּשׁ 3. sing.
נִגְשָׁה		נִגְשָׁה 2.
	נִגְשָׁתִי	1.
	נִגְשׁוּ	3. pl.
נִגְשָׁתִי		נִגְשָׁתִים 2.
	נִגְשָׁנוּ	1.

PARTICIPLE PASSIVE.

נִגָּשׁ	
הַנִּגָּשׁ , נִגָּשׁ	abs.
etc. הַנִּגָּשׁ	con.

The conjugation of the rest of Niphal is regular. Fut. נִגְנֹשׁ.
Piël and Pual like the regular verb.

PARADIGM הִפְעִיל.

Past Tense	הִגִּישׁ etc.	Future Apoc.	יִגִּישׁ etc.
Participle	מִגִּישׁ etc.	Infinitive, abs.	הִגִּישׁ , con. הִגִּישׁ
Future simple	יִגִּישׁ etc.	Imperative	הִגִּישׁ etc.
Future optative	אֶמְגִּישׁ etc.		

PARADIGM הַפִּעֵל.

Past Tense	הָגַשׁ	Future Tense	יִגַּשׁ
Participle	מִגַּשׁ	Infinitive	הִגַּשׁ
No Imperative.			
The Hithpael is conjugated like the regular verb.			

Verbs פ"י are of three classes.

1. Where, when the first radical י is omitted, the second radical takes a daghesh. Of this class there are but four verbs, viz., יָצַע to spread out, fut. יִצַּע; יָצַק to pour, fut. יִצַּק; יָצַר to form, fut. יִצַּר; and lastly יָצַת to kindle, fut. יִצַּת.

2. Where the Verb is originally a פ"ו, in which case the first letter is either dropped or changed into ו in some of the paradigms.

3. Where the Verb is originally a פ"י, in which case the first letter י is retained throughout all tenses and paradigms.

TABLE IV.—VERB IMPERFECT פ"י (ORIGINALLY פ"ו).

PARADIGM קָל.

PAST.		
Fem.	Com.	Masc.
יִשְׁבָּה		יִשֵּׁב 3. sing
יִשְׁבְּתִי		יִשְׁבְּתָּ 2.
	יִשְׁבְּתִי	1.
	יִשְׁבּוּ	3. pl.
יִשְׁבְּתֶיךָ		יִשְׁבְּתֶיךָ 2.
	יִשְׁבְּנוּ	1.

PARTICIPLE ACTIVE (PROGRESSIVE PRES.).

יֹשֶׁבֶת	{	אֲנִי	יֹשֵׁב	{	אֲנִי	1. sing.
		אַתָּה			אַתָּה	2.
		הִיא			הוּא	3.
יֹשְׁבוֹת	{	אֲנֹחֲנוּ	יֹשְׁבִים	{	אֲנֹחֲנוּ	1. pl.
		אַתָּן			אַתָּם	2.
		הֵן			הֵם	3.

PARTICIPLE PASSIVE יֹשֹׁב "seated,"

is conjugated like the Participle Active.

FUTURE.

Fem.

Com.

Masc.

אֲשֵׁב
optat. אֲשֻׁבָּה

תֵּשְׁבִי
תֵּשֵׁב

} 1. sing.
תֵּשֵׁב 2.
יֵשֵׁב 3.

נֵשֵׁב
optat. נֵשְׁבָּה

תֵּשְׁבֶנָּה

} 1. pl.
תֵּשְׁבוּ }
opt. תֵּשְׁבוּן } 2.
יֵשְׁבוּ }
opt. יֵשְׁבוּן } 3.

תֵּשְׁבֶנָּה

INFINITIVE.

יֹשֹׁב abs.
יֹשֶׁבֶת con.
בְּשֹׁבֶת, בְּשֹׁבֶת, לְשֹׁבֶת, מְשֹׁבֶת

IMPERATIVE.

Fem.

Masc.

שְׁבִי
שְׁבֶנָּה

שֵׁב 2. sing.
שִׁבּוּ 2. pl.

PARADIGM נָפַעַל VERB פ"י (פ"ו). (ORIG. פ"ו).

Past Tense	נִשָּׁב, נִשְׁבָּה etc.	Future Tense	יִנָּשֵׁב etc.
Par. Pass.	נִשָּׁב, f. נִשְׁבָּה etc.	Infinitive abs. and con.	הִנָּשֵׁב
Imperative, as Infinitive.			

PARADIGMS הִפְעִיל, פָּעַל, AND הִתְפַּעֵל

are conjugated like the regular Verb.

PARADIGM הִפְעִיל.

Past T.	הִנָּשִׁיב, הִנָּשִׁיבָה etc.	Future Apocap.	יִנָּשֵׁב etc.
Part. Act.	מִנָּשִׁיב f. מִנָּשִׁיבָה	Infinitive abs.	הִנָּשִׁיב
Future Tense	יִנָּשִׁיב etc.	Imperative	הִנָּשִׁיב, הִנָּשִׁיבִי etc.

PARADIGM הִפְעִיל.

Past Tense	הִנָּשִׁיב, הִנָּשִׁיבָה etc.	Fut. Tense	יִנָּשֵׁב, הִנָּשֵׁב etc.
Part. Pas.	מִנָּשִׁיב f. מִנָּשִׁיבָה etc.	Infinitive abs. and con.	הִנָּשֵׁב etc.
No Imperative.			

TABLE V.—VERB PROPER יָנַק, פ"י "to suck."

PAST.		
Fem.	Com.	Masc.
יָנַקָה		יָנַק 3. sing.
יָנַקָהּ		יָנַקָהּ 2.
	יָנַקְתִּי	1.
	יָנַקְתָּ	3. pl.
יָנַקְתִּי		יָנַקְתֶּם 2.
	יָנַקְתֶּם	1.

PARTICIPLE ACTIVE.
PRESENT.

Fem.		Masc.	
יֹנֶקֶת	{	אֲנֹכִי	1. sing.
		אַתָּה	2.
		הוּא	3.
יֹנְקוֹת	{	אֲנַחְנוּ	1. pl.
		אַתֶּם	2.
		הֵם	3.

PARTICIPLE PASSIVE יְנוּקָה, f. יְנוּק

is conjugated like Participle Passive.

FUTURE.

Fem.	Com.	Masc.	
	אֵינֶק		1. sing.
תֵּינֶקִי		תֵּינֶק	2.
תֵּינֶק		יֵינֶק	3.
	נֵינֶק		1. pl.
תֵּינֶקְנָה		תֵּינֶקִי	2.
תֵּינֶקְנָה		יֵנְקוּ	3.

INFINITIVE MOOD.

מֵינֶק ,	לֵינֶק ,	בֵּינֶק ,	בֵּינֶק ,	יְנוּק	abs.
				יֶנֶק	con.

IMPERATIVE MOOD.

Fem.	Masc.
יֵנְקִי	יֵנֶק
יֵנְקְנָה	יֵנְקוּ

הַפְּעִיל . PARADIGM

Past Tense	הִינִיָּקָה, הִינִיָּק etc.	Future Apoc.	יִינִיָּק, תִּינִיָּק etc.
Part. Act.	מִינִיָּק f. מִינִיָּקָה etc.	Imp. Mood	הִינִיָּק, הִינִיָּקִי etc.
Simple Fut.	יִינִיָּק, תִּינִיָּק etc.	Infinitive Mood	הִינִיָּק etc.

TABLE VI.—VERB קוּם, ע"ו "to stand."

PAST.

קָל	נִפְעַל	פְּעַל	פְּעַל	
קָם	נָקוּם	קוּמִים	קוּמִים	3. m. sing.
קָמָה	נָקוּמָה	קוּמָמָה	All the rest like in פְּעַל	3. f.
קָמַת	נָקוּמוֹת	קוּמָמַת		2. m.
קָמַת	נָקוּמוֹת	קוּמָמַת		2. f.
קָמַתִּי	נָקוּמוֹתִי	קוּמָמַתִּי		1. c.
קָמוּ	נָקוּמוּ	קוּמָמוּ		3. c. pl.
קָמָתָם	נָקוּמוֹתָם	קוּמָמָתָם		2. m.
קָמָתָן	נָקוּמוֹתָן	קוּמָמָתָן		2. f.
קָמָנוּ	נָקוּמוֹנוּ	קוּמָמָנוּ		1. c.
con. abs.				
קוּם, קוּם	הִקּוּם	קוּמִים	קוּמִים	Infinitive.
קוּם	הִקּוּם	קוּמִים	No Imperative.	Imperat.
קוּמִי	הִקּוּמִי	קוּמָמִי		
קוּמוּ	הִקּוּמוּ	קוּמָמוּ		
קָמְנָה	הִקְמְנָה	קוּמָמְנָה		

FUTURE.

Kal.	Niphal.	Piel.	Pual.	
יָקוּם	יִקְוֹם	יִקְוֹמִם	יִקְוֹמִם	3. m. sing.
תִּקְוֹם	תִּקְוֹם	תִּקְוֹמִם	תִּקְוֹמִם	3. f.
תִּקְוֹם	תִּקְוֹם	תִּקְוֹמִם	תִּקְוֹמִם	2. m.
תִּקְוֹמִי	תִּקְוֹמִי	תִּקְוֹמִי	תִּקְוֹמִי	2. f.
אִקְוֹם	אִקְוֹם	אִקְוֹמִם	אִקְוֹמִם	1. c.
יִקְוֹמוּ	יִקְוֹמוּ	יִקְוֹמוּ	יִקְוֹמוּ	3. m. pl.
תִּקְוֹמִנָּה	תִּקְוֹמִנָּה	תִּקְוֹמִנָּה	תִּקְוֹמִנָּה	3. f.
תִּקְוֹמוּ	תִּקְוֹמוּ	תִּקְוֹמוּ	תִּקְוֹמוּ	2. m.
תִּקְוֹמִנָּה	תִּקְוֹמִנָּה	תִּקְוֹמִנָּה	תִּקְוֹמִנָּה	2. f.
נִקְוֹם	נִקְוֹם	נִקְוֹמִם	נִקְוֹמִם	1 c.
Act. Pass.				
קוּם, יָקָם	נִקְוֹם	מִקְוֹמִם	מִקְוֹמִם	Participle
Hiphil.	Hophal.	Hiphil.	Hophal.	
הִקְוִים	הִקְוִים	הִקְוִימוּתִי	הִקְוִימוּתִי	Past T.
הִקְוִימָה	הִקְוִימָה	הִקְוִימוּ	הִקְוִימוּ	
הִקְוִימוּתִי	הִקְוִימוּתִי	הִקְוִימוּתִם	הִקְוִימוּתִם	
הִקְוִימוּתִי	הִקְוִימוּתִי	הִקְוִימוּנוּ	הִקְוִימוּנוּ	

N B.—The Hithpaël הִתְפַּעֵל of verbs ע"ו are regularly formed by the syllable הִת prefixed to the Paradigm Piel, פִּעֵל, e. g., קוּמִים, הִתְקוּמִים, עוֹרֵר, הִתְעוֹרֵר, etc.

TABLE VII.

VERB DOUBLE AYIN סָבַב, ע"ע "to surround"

Kal.		Niphal.	Piel.	Pual.	
2.	1.				
סָבַב,	סָבַב	נָסַב	סִבַּב	סֻבַּב	3. m. sing.
סָבַה,	סָבַה	Regular, following No. 2 of Kal	Regularly following verb ע"ע	Regularly like verb ע"ע	3. f.
סָבַח,	סָבַח				2. m.
סָבַח,	סָבַח				2. f.
סָבַח,	סָבַח				1. c.
סָבַח,	סָבַח				3. c. pl.
סָבַח,	סָבַח				2. m.
סָבַח,	סָבַח				2. f.
סָבַח,	סָבַח				1. c.

INFINITIVE.

Kal.		Niphal.	Piel.	Pual.	
absolute	סָבַב	הִסְבִּיב	סִבֵּב	סֻבֵּב	
construct	סָבַב	הִסְבִּיב			

IMPERATIVE.

סָבַב	הִסְבִּיב	סִבֵּב	Is wanting.	2. m. sing.
סָבַב	הִסְבִּיב	סִבֵּב		2. f.
סָבַב	הִסְבִּיב	סִבֵּב		2. m. pl.
סָבַב	הִסְבִּיב	סִבֵּב		2. f.

FUTURE.

יָסַב,	יָסַב	יָסַב	יָסַב	יָסַב	3. m. sing.
יָסַב,	יָסַב	יָסַב	יָסַב	יָסַב	3. f.
יָסַב,	יָסַב	יָסַב	יָסַב	יָסַב	2. m.
יָסַב,	יָסַב	יָסַב	יָסַב	יָסַב	2. f.
etc.	אָסַב	etc.	ע"ע	ע"ע	1. c.

PARTICIPLE.

Kal.	Niphal.	Piel.	Pual.	
סָבַב סְבוּבָה	נָסַב	מְסוּבָּב	מְסוּבָּב	active. passive.

Hiphil.	Hophal.	Hithpael.	
הִסָּב	הוּסַב	הִסְתַּוֵּב	past.
הָסֵב	הוּסַב	הִסְתַּוֵּב	infinitive.
הִסָּב	wanting	הִסְתַּוֵּב	imperat.
יִסָּב, יִסֵּב	יִסָּב, יִסֵּב	יִסְתַּוֵּב	future.
מִסָּב	מוּסָב	מִסְתַּוֵּב	partic.



TABLE VIII.—VERB מָצָא, לָּהּ "he found."

Kal.	Niphal.	Piel.	Pual.	Persons.
מָצָא	נִמְצָא	מָצָא	מָצָא	3. m. sing.
מָצָאָה	נִמְצָאָה	מָצָאָה	מָצָאָה	3. f.
מָצָאָךְ	נִמְצָאָךְ	מָצָאָךְ	מָצָאָךְ	2. m.
מָצָאָת	נִמְצָאָת	מָצָאָת	מָצָאָת	2. f.
מָצָאֹתִי	נִמְצָאֹתִי	מָצָאֹתִי	מָצָאֹתִי	1. c.
מָצָאוּ	נִמְצָאוּ	מָצָאוּ	מָצָאוּ	3. c. pl.
מָצְאתֶם	נִמְצְאתֶם	מָצְאתֶם	מָצְאתֶם	2. m.
מָצְאתֶן	נִמְצְאתֶן	מָצְאתֶן	מָצְאתֶן	2. f.
מָצְאוּנוּ	נִמְצְאוּנוּ	מָצְאוּנוּ	מָצְאוּנוּ	1. c.
מָצֹא	נִמְצֹא	מָצֹא	wanting.	absolute.
מָצֹא	הִמְצֹא	מָצֹא		construct.
מָצֹא	הִמְצֹא	מָצֹא	wanting.	2. m. sing.
מָצֹאִי	etc.	etc.		2. f.
מָצֹאֶיךָ				2. m. pl.
מָצֹאֶיהָ				2. f.
יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא	Future.
etc.	etc.	etc.	etc.	
מָצֹא	מָצֹא	מָצֹא	מָצֹא	active.
מָצֹא	מָצֹא	מָצֹא	מָצֹא	passive.

VERB נָחַץ, נָחַץ "he found" (Continued).

Hiphil.	Hophal.	Hithpael.	Persons.
<p>הִמְצִיא הִמְצִיָּה הִמְצִיָּת הִמְצִיָּת הִמְצִיָּתִי etc.</p>	<p>הִמְצָא etc.</p>	<p>הִתְמַצֵּא הִתְמַצֵּיָה הִתְמַצֵּיָת הִתְמַצֵּיָת הִתְמַצֵּיָתִי הִתְמַצֵּאוּ הִתְמַצֵּאתֶם הִתְמַצֵּאתֶן הִתְמַצֵּאוּ</p>	<p>3. m. sing. 3. f. 2. m. 2. f. 1. c. 3. c. pl. 2. m. 2. f. 1. c.</p> <p>Past Tense.</p>
<p>הִמְצָא הִמְצִיָּה</p>	<p>wanting. הִמְצָה</p>	<p>wanting. הִתְמַצָּא</p>	<p>absol. const.</p> <p>Infinit.</p>
<p>הִמְצָא etc.</p>	<p>wanting.</p>	<p>הִתְמַצָּא etc.</p>	<p>2. m. sing. 2. f. 2. m. pl. 2. f.</p> <p>Imperat.</p>
<p>יִמְצִיא apoc. יִמְצִיא</p>	<p>יִמְצָא etc.</p>	<p>יִתְמַצֵּא etc.</p>	<p>Future.</p>
<p>מִמְצִיא</p>	<p>מִמְצָא</p>	<p>מִתְמַצֵּא</p>	<p>act. pass.</p> <p>Partic.</p>

VERB גָּלָה, לְהַגִּיל "to reveal" (Continued).

Hiphil.	Hophal.	Hithpael.	Persons.
etc. הִגִּילָה	etc. הִגְלָה	etc. הִתְגַּלָּה	3. m. sing. 3. f. 2. m. 2. f. 1. c. 3. c. pl. 2. m. 2. f. 1. c. Past Tense.
הִגִּילָה הִגְלִיתִּי	הִגִּילָה הִגְלִיתִּי	הִתְגַּלִּיתִּי	absol. const. Infinit.
etc. יִגְלֶה	etc. יִגְלֶה	etc. יִתְגַּלֶּה	Future.
etc. יִגְלֶל		etc. יִתְגַּלֶּל	Fut. apoc.
etc. הִגִּילָה	wanting.	etc. הִתְגַּלָּה	Imperat.
מִגִּילָה	מִגְלָה	מִתְגַּלָּה	act. pass. Partic.

TABLE X.—SUBSTANTIVE VERB *To be.*

NIFAL.	KAL.	
	FUTURE	PRETERIT.
הֵשֵׁנוּ he is	יִהְיֶה 3. m. sing.	הָיָה 3. m. sing.
הִשְׁתָּהּ she is	תִּהְיֶה 3. fem.	הָיְתָה 3. fem.
הִשְׁתָּ thou art, m.	תִּהְיֶה 2. m.	הָיָתָ 2. m.
הִשְׁתָּ thou art, fem.	תִּהְיֶי 2. fem.	הָיִיתָ 2. fem.
הִשְׁתָּ I am.	יִהְיֶה 1. com.	הָיִיתִי 1. com.
הִשְׁתָּ they are, m.	יִהְיוּ 3 m. pl.	הָיוּ 3. com. pl.
הִשְׁתָּ they are, fem.	תִּהְיֶינָה 3. fem.	הָיוּתָם 2. m.
הִשְׁתָּ you are, m.	תִּהְיֶי 2. m.	הָיִיתָ 2. fem.
הִשְׁתָּ you are, fem.	תִּהְיֶינָה 2. fem.	הָיוּתָן 1. com.
הִשְׁתָּ we are.	יִהְיוּ 1. com.	הָיוּ 1. com.

Participle.

נִהְיֶה

אֵי	הָאֵשׁ	I have (there is to me.)
אֵהָ	הָאֵשׁ	thou hast, m.
אֵהָ	הָאֵשׁ	thou hast, fem.
אֵהָ	הָאֵשׁ	he has
אֵהָ	הָאֵשׁ	she has
אֵהָ	הָאֵשׁ	we have
אֵהָ	הָאֵשׁ	you have, m.
אֵהָ	הָאֵשׁ	you have, fem.
אֵהָ	הָאֵשׁ	they have, m.
אֵהָ	הָאֵשׁ	they have, f.

[הָאֵשׁ הָיָה לִי. I had, liter.

it became to me.]

Fut. apoc.

אֵהָ	הָאֵשׁ	3. m. sing.
אֵהָ	הָאֵשׁ	3. fem.
אֵהָ	הָאֵשׁ	2. m.
אֵהָ	הָאֵשׁ	2. fem.
אֵהָ	הָאֵשׁ	1. com.

in plur. only

אֵהָ 1. com.

Participle

הָיָה

Infinitive.

הָיָה	הָאֵשׁ	absol.
הָיָה	הָאֵשׁ	const.
הָיָה	הָאֵשׁ	
הָיָה	הָאֵשׁ	
הָיָה	הָאֵשׁ	
הָיָה	הָאֵשׁ	

Imperative.

הָיָה 2. m. sing.

הָיָה 2. fem.

הָיָה 2. m. pl.

הָיָה 2. fem.

with convers. הָיָה

in paus. הָיָה

FUTURE.*

יִזְלֶיךָ [יִזְלֶיךָ] מוֹלִיךְ [מִזְלֶיךָ]
 מוֹלִיךְ [מִזְלֶיךָ] מוֹלִיכִי [מִזְלֶיכִי]
 אֹמְלִיךְ [מִזְלֶיךָ]
 יוֹלִיכִי [מִזְלֶיכִי] מוֹלִיכָה
 מוֹלִיכִי [מִזְלֶיכִי] מוֹלִיכָה
 מוֹלִיךְ [מִזְלֶיךָ]

PARTICIPLE ACTIVE.

מֹלֵךְ { אֲנִי 1.
 אַתָּה 2.
 הוּא 3. }
 מוֹלִיכִי { אֲנִי 1.
 אַתָּה 2.
 הוּא 3. }
 מוֹלִיכִים { אֲנִי 1.
 אַתָּה 2.
 הוּא 3. }

Hithpael regular. Pret. הִתְמַלֵּךְ.
 Fut. מִתְמַלֵּךְ, Particip. מִתְמַלֵּךְ.

*Those in brackets [] are futn e apocap.

FUTURE.

תִּתְמַלֵּךְ יִתְמַלֵּךְ
 תִּתְמַלֵּךְ תִּתְמַלֵּךְ
 אֲתִתְמַלֵּךְ
 תִּתְמַלֵּךְ יִתְמַלֵּכוּ
 תִּתְמַלֵּכוּ תִתְמַלֵּכוּ
 תִתְמַלֵּךְ

PARTICIPLE ACTIVE.

מִתְמַלֵּךְ { אֲנִי
 אַתָּה
 הוּא }
 מוֹתְמַלֵּךְ { אֲנִי
 אַתָּה
 הוּא }
 מוֹתְמַלֵּכִים { אֲנִי
 אַתָּה
 הוּא }

The meaning of Piel is the same
 as in Kal ; it is only used in poetry.

FUTURE.

יִתְמַלֵּךְ יִתְמַלֵּךְ 3. sing.
 תִּתְמַלֵּךְ תִּתְמַלֵּךְ 2.
 אֲתִתְמַלֵּךְ 1.
 יִתְמַלֵּכוּ יִתְמַלֵּכוּ 3. pl.
 תִּתְמַלֵּכוּ תִתְמַלֵּכוּ 2.
 תִתְמַלֵּךְ 1.

PARTICIPLE ACTIVE.

מִתְמַלֵּךְ { אֲנִי 1.
 אַתָּה 2.
 הוּא 3. }
 מוֹתְמַלֵּךְ { אֲנִי 1.
 אַתָּה 2.
 הוּא 3. }
 מוֹתְמַלֵּכִים { אֲנִי 1.
 אַתָּה 2.
 הוּא 3. }

Of Nifal is only found 1. c. pret.
 נִתְמַלֵּךְ of which the rest can be
 formed.

TABLE XII.—IRREGULAR VERB $\eta\dot{\rho}\dot{\lambda}$ to take.

[illegible]

KAL.

PRETERIT.

fem.

הִצִּיאָה
הִצִּיאָה

mas.

הִצִּיאַ
הִצִּיאָה

הִצִּיאָה

הִצִּיאָה

הִצִּיאָה

הִצִּיאָה

INFINITIVE.

הִצִּיאַ

הִצִּיאַ absol.

הִצִּיאַת , הִצִּיאַת , הִצִּיאַת

IMPERATIVE.

הִצִּיאַ

הִצִּיאַ

הִצִּיאָה

הִצִּיאָה

KAL.

PRETERIT.

fem.

הִצִּיאָה
הִצִּיאָה

com.

הִצִּיאָה
הִצִּיאָה

mas.

הִצִּיאָה 3. sing
הִצִּיאָה 2.

הִצִּיאָה 1.

הִצִּיאָה 3. pl.

הִצִּיאָה 2.

הִצִּיאָה 1.

INFINITIVE.

הִצִּיאַ constr.

הִצִּיאַ abs.

הִצִּיאַת , הִצִּיאַת , הִצִּיאַת

IMPERATIVE.

הִצִּיאַ

הִצִּיאַ

הִצִּיאָה

הִצִּיאָה

FUTURE.

יִזְרֶה [יזר] תִּזְרֶה [תזר]
תִּזְרֶה [תזר] תִּזְרֶה [תזר]
אִזְרֶה [אזר]

יִזְרֶה תִּזְרֶה
תִּזְרֶה תִּזְרֶה
נִזְרֶה [נזר]

PARTICIPLE ACTIVE.

מִזְרֶה מִזְרֶה
מִזְרֶה מִזְרֶה

Of NIPAL there is found only the
Future, יִזְרֶה (Ex. xix. 13.)

Those in brackets [] are the Future
Apocap.

FUTURE.

תִּזְרֶה תִּזְרֶה
תִּזְרֶה תִּזְרֶה
אִזְרֶה

תִּזְרֶה תִּזְרֶה
תִּזְרֶה תִּזְרֶה
נִזְרֶה

PARTICIPLE ACTIVE.

אִזְרֶה יִזְרֶה אִזְרֶה יִזְרֶה
etc. etc.
אִזְרֶה יִזְרֶה אִזְרֶה יִזְרֶה
etc. etc.

PARTICIPLE PASSIVE.

אִזְרֶה יִזְרֶה
etc.

אִזְרֶה יִזְרֶה אִזְרֶה יִזְרֶה
etc.

FUTURE.

יִזְרֶה [יזר] תִּזְרֶה [תזר] 3. s.
תִּזְרֶה [תזר] תִּזְרֶה [תזר] 2.
אִזְרֶה [אזר] 1.

תִּזְרֶה תִּזְרֶה 3. pl.
תִּזְרֶה תִּזְרֶה 2.
נִזְרֶה [נזר] 1.

PARTICIPLE ACTIVE.

אִזְרֶה יִזְרֶה אִזְרֶה יִזְרֶה
etc. etc.
אִזְרֶה יִזְרֶה אִזְרֶה יִזְרֶה
etc. etc.

אִזְרֶה יִזְרֶה אִזְרֶה יִזְרֶה
etc. etc.
אִזְרֶה יִזְרֶה אִזְרֶה יִזְרֶה
etc. etc.

HOFAL.

יִזְרֶה יִזְרֶה Future
אִזְרֶה יִזְרֶה Participle

NIFAL.		IMPERATIVE.	
Pret. נִשָּׂא , to lift up one's self.		נִשָּׂא	2. sing.
Infin. absol. נִשָּׂא־		נִשָּׂא־	2. pl.
" const. נִשָּׂא־			
Imperative נִשָּׂא־			
Future נִשָּׂא־			
Participle נִשָּׂא־			
PIEL.			
Pret. נִשָּׂא , to exalt, to help.		נִשָּׂא	1.
Infinitive, נִשָּׂא ,		נִשָּׂא־	3. pl.
Imperative, idem.		נִשָּׂא־	2.
Future נִשָּׂא־		נִשָּׂא־	1.
Participle נִשָּׂא־			

TABLE XVI.—VERB י"ע and י"ל.

HOFAL.	HIFIL.	KAL.
<p>PRETERIT.</p> <p>fem. mas.</p> <p>הִקְבִּילָהּ הִקְבִּילָהּ</p> <p>הִקְבִּילָת הִקְבִּילָת</p> <p>הִקְבִּילָתִי הִקְבִּילָתִי</p> <p>הִקְבִּילָהוּ הִקְבִּילָהוּ</p> <p>הִקְבִּילָתֶם הִקְבִּילָתֶם</p> <p>הִקְבִּילָנוּ הִקְבִּילָנוּ</p> <p>INFINITIVE.</p> <p>הִקְבִּילָהּ , קְהִילָהּ ,</p> <p>לְהִקְבִּילָהּ , קְהִילָהּ</p> <p>No Imperative.</p>	<p>PRETERIT.</p> <p>fem. mas.</p> <p>הִקְבִּילָהּ הִקְבִּילָהּ</p> <p>הִקְבִּילָת הִקְבִּילָת</p> <p>הִקְבִּילָתִי הִקְבִּילָתִי</p> <p>הִקְבִּילָהוּ הִקְבִּילָהוּ</p> <p>הִקְבִּילָתֶם הִקְבִּילָתֶם</p> <p>הִקְבִּילָנוּ הִקְבִּילָנוּ</p> <p>INFINITIVE.</p> <p>הִקְבִּילָהּ , קְהִילָהּ ,</p> <p>לְהִקְבִּילָהּ , קְהִילָהּ</p> <p>IMPERATIVE.</p> <p>הִקְבִּילִי הִקְבִּילִי</p> <p>הִקְבִּילִי הִקְבִּילִי</p>	<p>PRETERIT.</p> <p>fem. mas.</p> <p>קָבַלָהּ קָבַלָהּ</p> <p>קָבַלָת קָבַלָת</p> <p>קָבַלָתִי קָבַלָתִי</p> <p>קָבַלָהוּ קָבַלָהוּ</p> <p>קָבַלָתֶם קָבַלָתֶם</p> <p>קָבַלָנוּ קָבַלָנוּ</p> <p>INFINITIVE.</p> <p>קָבַלָהּ , לְקַבֵּלָהּ , קָבַלָהּ</p> <p>קָבַלָהּ , לְקַבֵּלָהּ , קָבַלָהּ</p> <p>IMPERATIVE.</p> <p>קָבַלִי קָבַלִי</p> <p>קָבַלִי קָבַלִי</p>

FUTURE.

תִּכְבֹּד יִכְבֹּד
 תִּכְבְּדִי תִּכְבְּדֵי
 אִכְבֹּד
 תִּכְבְּדֶנּוּ יִכְבְּדוּ
 תִּכְבְּדֶנּוּ תִּכְבְּדוּ
 נִכְבֹּד

PARTICIPLE ACTIVE.

מִכְבֹּדֵי אִכְבֵּי
 מִכְבֹּדֵי מִכְבְּדֵי
 הִכְבֵּי הִכְבְּדֵי
 מִכְבֹּדֵנּוּ אִכְבְּדֶנּוּ
 מִכְבֹּדֵנּוּ מִכְבְּדֶנּוּ
 אִכְבְּדֶם אִכְבְּדֶם
 הֵם הֵם

FUTURE.

[תִּכְבֹּד] יִכְבֹּד [יִכְבֹּד]
 [תִּכְבְּדִי] [תִּכְבְּדֵי]
 אִכְבֹּד [אִכְבֹּד]
 [תִּכְבְּדֶנּוּ] יִכְבְּדוּ
 [תִּכְבְּדֶנּוּ] תִּכְבְּדוּ
 [יִכְבֹּד] נִכְבֹּד

PARTICIPLE ACTIVE.

מִכְבֹּדֵי אִכְבֵּי
 מִכְבֹּדֵי מִכְבְּדֵי
 הִכְבֵּי הִכְבְּדֵי
 מִכְבֹּדֵנּוּ אִכְבְּדֶנּוּ
 מִכְבֹּדֵנּוּ מִכְבְּדֶנּוּ
 אִכְבְּדֶם אִכְבְּדֶם
 הֵם הֵם

[...] in brackets Fut. apoc.

FUTURE.

תִּכְבֹּד יִכְבֹּד 3. sing.
 תִּכְבְּדִי תִּכְבְּדֵי 2.
 אִכְבֹּד 1.
 תִּכְבְּדֶנּוּ יִכְבְּדוּ 3 pl.
 תִּכְבְּדֶנּוּ תִּכְבְּדוּ 2.
 נִכְבֹּד 1.

PARTICIPLE ACTIVE.

מִכְבֹּדֵי אִכְבֵּי 1.
 מִכְבֹּדֵי מִכְבְּדֵי 2.
 הִכְבֵּי הִכְבְּדֵי 3.
 מִכְבֹּדֵנּוּ אִכְבְּדֶנּוּ 1.
 מִכְבֹּדֵנּוּ מִכְבְּדֶנּוּ 2.
 הֵם הֵם 3.

There is no Participle Passive.

TABLE XVII.—VERB הָלַךְ WITH SUFFIXES.

PLURAL.

SINGULAR.

3. f.	PLURAL.			SINGULAR.			
	3. m.	2. f.	2. m.	1. c.	3. f.	3. m.	
הֵלְכִין	הֵלְכִים	הֵלְכִין	הֵלְכִים	הֵלְכִנוּ	הֵלְכָה	הֵלְכוּ	3. m. הֵלְכִי
הֵלְכִינָּה	הֵלְכִינָּם	הֵלְכִינָּה	הֵלְכִינָּם	הֵלְכִינוּ	הֵלְכִינָּה	הֵלְכִינָּה	3. f. הֵלְכִינָּה
הֵלְכִינָּה	הֵלְכִינָּה	—	—	הֵלְכִינָּה	הֵלְכִינָּה	הֵלְכִינָּה	2. m. הֵלְכִינָּה
הֵלְכִינָּה	הֵלְכִינָּה	—	—	הֵלְכִינָּה	הֵלְכִינָּה	הֵלְכִינָּה	2. f. הֵלְכִינָּה
הֵלְכִינָּה	הֵלְכִינָּה	הֵלְכִינָּה	הֵלְכִינָּה	—	הֵלְכִינָּה	הֵלְכִינָּה	1. c. —
הֵלְכִינָּה	הֵלְכִינָּה	הֵלְכִינָּה	הֵלְכִינָּה	הֵלְכִינָּה	הֵלְכִינָּה	הֵלְכִינָּה	3. pl. הֵלְכִינָּה
הֵלְכִינָּה	הֵלְכִינָּה	—	—	הֵלְכִינָּה	הֵלְכִינָּה	הֵלְכִינָּה	2. “ הֵלְכִינָּה
הֵלְכִינָּה	הֵלְכִינָּה	הֵלְכִינָּה	הֵלְכִינָּה	—	הֵלְכִינָּה	הֵלְכִינָּה	1. “ —
הֵלְכִינָּה	הֵלְכִינָּה	הֵלְכִינָּה	הֵלְכִינָּה	הֵלְכִינָּה	הֵלְכִינָּה	הֵלְכִינָּה	Inf. הֵלְכִינָּה
הֵלְכִינָּה	הֵלְכִינָּה	—	—	הֵלְכִינָּה	הֵלְכִינָּה	הֵלְכִינָּה	Imp. הֵלְכִינָּה

TABLE XVIII.—VERB י"ץ WITH SUFFIXES.

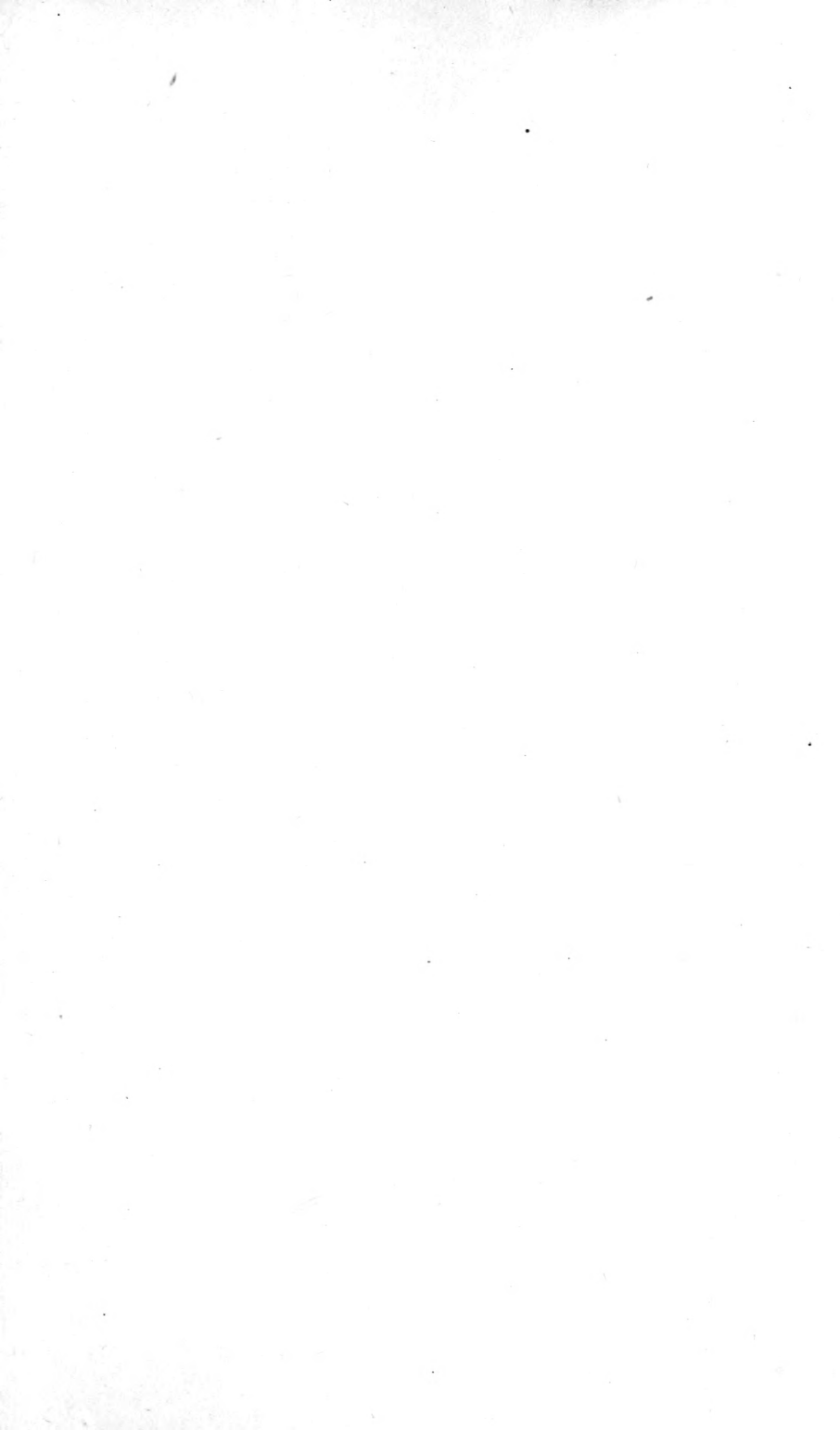
PLURAL.					SINGULAR.				
3. fem.	3. masc.	2. fem.	2. masc.	1. com.	3. fem.	3. masc.	2. fem.	2. masc.	1. com.
יִצְּלִי	יִצְּלוּ	יִצְּלִי	יִצְּלוּ	יִצְּלוּ	יִצְּלִי	יִצְּלוּ	יִצְּלִי	יִצְּלוּ	יִצְּלוּ
יִצְּלִי	יִצְּלוּ	יִצְּלִי	יִצְּלוּ	יִצְּלוּ	יִצְּלִי	יִצְּלוּ	יִצְּלִי	יִצְּלוּ	יִצְּלוּ
יִצְּלִי	יִצְּלוּ	יִצְּלִי	יִצְּלוּ	יִצְּלוּ	יִצְּלִי	יִצְּלוּ	יִצְּלִי	יִצְּלוּ	יִצְּלוּ
יִצְּלִי	יִצְּלוּ	יִצְּלִי	יִצְּלוּ	יִצְּלוּ	יִצְּלִי	יִצְּלוּ	יִצְּלִי	יִצְּלוּ	יִצְּלוּ
יִצְּלִי	יִצְּלוּ	יִצְּלִי	יִצְּלוּ	יִצְּלוּ	יִצְּלִי	יִצְּלוּ	יִצְּלִי	יִצְּלוּ	יִצְּלוּ
יִצְּלִי	יִצְּלוּ	יִצְּלִי	יִצְּלוּ	יִצְּלוּ	יִצְּלִי	יִצְּלוּ	יִצְּלִי	יִצְּלוּ	יִצְּלוּ
יִצְּלִי	יִצְּלוּ	יִצְּלִי	יִצְּלוּ	יִצְּלוּ	יִצְּלִי	יִצְּלוּ	יִצְּלִי	יִצְּלוּ	יִצְּלוּ

[illegible]

INDEX.

	PAGE
Letters.....	5
Vowels.....	9
Sh'va.....	10
Daghesh.....	11
Accents.....	11
Article.....	12
Noun.....	13
Construct State.....	15
Adjective.....	16
Pronoun.....	17
Personal.....	18
Demonstrative.....	18
Interrogative.....	18
Noun, with Suffixes.....	19
Numeration, Cardinal.....	20
Ordinal.....	22
Verb, Regular.....	22
Irregular.....	25
Passive Pronouns of Verbs.....	26
Adverbs.....	27
Interjections.....	28
Syntax—Nouns.....	29
Construct State.....	30
Peculiar use of the Noun.....	32
Relation of Adjective, Adverb, and Verb to the Noun.....	32
Pronouns.....	34
Relation of the Verb.....	36
Vav Conjunctive.....	38
Table I.—Regular Verb לָמַד.....	40-49
Verb, with Suffixes.....	49-52
Table II.—Verb אָכַל, פָּ"א.....	53
Table III.—Verb נָשָׂא, פָּ"נ.....	54-56
Table IV.—Verb פָּ"י (originally פָּ"ו).....	56-58
Table V.—Verb פָּ"י proper יָנַק.....	58-60
Table VI.—Verb עָזַן, קוּם.....	60, 61

	PAGE
Table VII.—Verb סבב, ע"ע.....	62, 63
Table VIII.—Verb כעצא, ל"א.....	64, 65
Table IX.—Verb גלה, ל"ה.....	66, 67
Table X.—Substantive Verb "to be" and Verb "to have".....	68, 69
Table XI.—Irregular Verb הלך.....	70, 71
Table XII.—Irregular Verb לקח.....	72, 73
Table XIII.—Double anomalous Verbs ל"ה and פ"נ; ל"א and פ"י.....	74, 75
Table XIV.—Double anomalous Verbs ל"ה and פ"י.....	76, 77
Table XV.—Double anomalous Verbs ל"א and פ"נ.....	78, 79
Table XVI.—Verb ע"ע and ל"א.....	80, 81
Table XVII.—Verb ל"ה with Suffixes.....	82, 83
Table XVIII.—Verb ע"ע with Suffixes.....	84, 85
Table XIX.—Verb ע"ע with Suffixes.....	86



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